THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXXVI, No. 1 JANUARY, 1929

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THE NEW-CHURCH REVIEW

THE NEW-CHURCH REVIEW first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. The REVIEW aims to serve as an international organ of the best thought, progressive and constructive as well as retrospective and critical, of the New Church.

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Published by THE MASS. NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON.

50 CENTS A COPY ALBERT P. CARTER, Treas. $2.00 A YEAR

(Postage to Canada 12 Cents, and to Europe 20 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter (Printed in U.S.A.)

THE
NEW-CHURCH REVIEW

VOL. XXXVI.] JANUARY, 1929 [No. 1

THE CHRISTIAN IN THE WORLD.

BY THE REV. WILLIAM L. WORCESTER.

THE life which is presented to us in the Lord's example and in the Sermon on the Mount is a charming ideal. Is there danger that we may take it as an ideal for heaven rather than for this world; just as we are apt to think of the Holy City as a picture of life in heaven, forgetting that it was seen also descending from heaven to the earth?

We are inclined to feel that loving others and doing for others is the ideal program, if everyone will live in that spirit. This feeling is reflected in the attitude of nations toward each other. They seem ready to reduce their navies and to lay aside their arms, if all nations would do so at the same moment. In personal relations, we wait for others to begin. It would be so much easier to live the Christian life, if others would do so, too. Our excuse for practices which are not Christian often is that other people do so. In the matter of honesty, we may do things not consistent with Christian principle because our rivals and competitors do so, and we fear that we shall fall behind them. It is so much easier to be friendly to certain persons, if they are friendly to us. Is it possible, is it reasonable, to expect us to live in the Christian spirit, things being as they are, in the unfavorable conditions of this world? Does the Lord expect it?

In answering the question, we may ask ourselves, Did the Lord wait for the world to become Christian before giving us the example of Christian life? Did He wait for people to be friendly? Did He wait for conditions of society and for civil institutions to be favorable to Christian life? He came into the world as it was, and lived the Christian life. It evidently was not His purpose or effort to seclude Himself from the world, to avoid contact with the unfavorable conditions. He wished to come into conditions as they were, and to bring into them His saving help.

In this there is an example for us. As He was in the world, so He sent His disciples into the world, and He knew what opposition they would meet, what circumstances would surround them. "If they have persecuted me," He said, "they will also persecute you; if they have kept my saying, they will keep yours also." There would be for them the same mingled attitude of opposition and response which He had met in His own life in the world. When we argue that the Christian life cannot be lived in the conditions of this world today, the answer must be that it has been lived, and lived in a way to make it possible for us as followers of the Lord to live it.

Thinking of the attitude of the world toward the Lord as being continued toward His disciples, we realize that what was of the Lord with them would still provoke opposition, or would still be received, as it had been in His life. "For my sake," He said, they will treat you so. "Whoso receiveth you, receiveth me." Moses in the old time had said to the rebellious people in the wilderness that their complaint was not against him but against the Lord. So what was of the spirit of the Lord with the disciples would still touch and draw to itself the good. It is plain—and this is our present point—that the Lord was not looking forward to a world in which all would be made easy for the disciples to live the Christian life; but He would have them go forward to that life in conditions as they were—as they

are, conditions that favor and that oppose, that persecute and receive.

Turning from the Lord's example to the Christian law in the Sermon on the Mount, have we listened to the Sermon to see whether the Lord is assuming easy and favorable conditions for the living of a Christian life? Is He giving a law to be adopted and lived when everyone else adopts it? Perhaps we have rather assumed so, and so have put the living of that life into the future and lessened our sense of responsibility in regard to it. Run through the Sermon on the Mount with this in mind. In the Beatitudes, with which it opens, we find, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake." Persecution is foreseen. It is implied that it can be met in a way that can deepen Christian character and Christian blessing, but there will be persecution.

The disciples go out into a world in which is the spirit of anger and hate and murder. It will not always be easy, but they must learn to be reconciled with their brothers. Except by being so reconciled, they cannot come near and keep near to God. "Agree with thine adversary quickly." There will be adversaries, then, among those who journey with us in life's pilgrimage, toward whom we must learn to be well-minded. The Sermon lingers especially to develop the subject of the Christian attitude in relation to an adversary.

Purity is commanded, in act and thought and feeling, and in the face of a world and of a nature in ourselves beset with temptations to transgression so real and severe that to refuse them may be like plucking out an eye and cutting off a hand.

The lesson of Christian love, which is in a sense the summing up of the Christian law, is developed especially in relation to enemies. The Sermon does not pause to enlarge upon the picture of home and society in which all are loving. It assumes enemies and tells how we are to exer-

cise Christian love toward them. "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you." So far at least the Sermon is not giving precepts intended only for a world where conditions are all made easy. Its purpose especially seems to be to teach and illustrate the living of the Christian life in the face of difficulties, of opposition and persecution from without and from within.

The Sermon goes on to speak of almsgiving, under which we may include all useful work. The Christian spirit must be able to do works of benevolence and service without applause or appreciation, for so it will often be.

It speaks of prayer; and the phase of Christian character most dwelt upon in connection with prayer is forgiveness, implying neglects and offences which need to be forgiven.

"No man can serve two masters," it continues; and this because we are in a world where some other power than the Lord's demands services and urges its claims persistently.

The Sermon goes on to speak of our attitude toward the world, toward the attractions of the world and the needs of the body for food and clothing. We are in a world full of these attractions. These needs are continual and demanding. The Lord knows it, and has care for them; but in the face of these attractions and demands, He still bids us to seek first the Kingdom of God and His righteousness.

The Sermon as it progresses has not for a moment forgotten the world in which these precepts are to be lived; that it is not an easy world, but a world with many opposing and conflicting claims.

As the Sermon proceeds, it speaks of judgment; that our own character is revealed in our attitude toward others. "With what judgment ye judge, ye shall be judged." The example of the brother with the mote in his eye implies that relations will be with imperfect men and women, whom it is easy to judge harshly and condemn.

"Give not that which is holy unto the dogs; neither cast

ye your pearls before swine." The Christian then has his holy things and his pearls, but he lives in a world where there are dogs and swine, vile and evil passions which assail and would destroy the Christian life, from without and from within.

There follows warning of broad ways, easy but not safe to follow. The Sermon thinks of us in a world with wide and alluring gates that lead to destruction.

Does the Sermon on the Mount see the Christian in a world where everyone he meets is a safe guide and to be trusted? Rather it looks upon him with the same eyes with which the Lord looked upon His disciples as He sent them two by two, as sheep in the midst of wolves. So the Sermon sees the Christian in a world where false Christs would lead astray; where wolves in sheep's clothing would deceive; where selfish greed assumes the kindly ways and manners of the lamb, that it may draw the unsuspecting into its power.

And as the Sermon closes with the parable of the house built on the rock or on the sand, it plainly declares that the life of every hearer of the Lord's Word, whether he builds on the rock or on the sand, is assailed by floods and tempests which test the strength of his foundations. For all, the wise and the foolish builders, the rain descended and the floods came and the winds blew and beat upon the house.

To the end, the Sermon is addressing not followers of the Lord who go out into a world made easy for them. At every point, in connection with every Christian precept and duty, it recognizes and warns them of the difficulties which will beset them, but sends them on in their Master's name to overcome. Where the Sermon lingers here and there, it is to dwell upon some difficulty of the Christian's way, and to give him help to meet it.

Is the Lord, in the example of His life, or in the Sermon of Christian life in the mountain, presenting an ideal for heaven or for some Utopia where all is made easy and there are no difficulties to overcome? No doubt the principles of Christian life, of love and service, would fit with heavenly conditions, and where they are practised they will gradually

produce such conditions; but the example and the teaching as given in the Gospel are, in the Lord's mercy, addressed to us in a world of mixed conditions, favoring and opposing, a world in which difficulties are many, which the Lord well knows. It is given for Christian living in *this* world.

The program of Christian life is not one to be enjoyed as a remote ideal, but is to be entered upon at once. "Come," the Lord says, "for all things are now ready."

How shall I be true to the Lord's example and teaching in the conditions of today? How does the Lord tell me to act, and help me to act, in this situation and that which today brings forth?

WILLIAM L. WORCESTER.

THE NAME OF THE CHURCH

By the Rev. George Henry Dole

DOUBTLESS it is of Divine Providence that the subject of changing the name of the Church periodically arises, for only by its excitation can the truth appear, and the desire to change the name of the Church be entirely removed, if such desire is erroneous.

Some persons object to the term "New" Church, because the Christian Science Church and the Methodist Church are as new as the Church of the New Jerusalem. In the sense that a church is properly called new, neither of these is a new church. They are schisms or sects of the former Church. Many times our doctrines declare that a new church is never established until the end of the former one. There never is but one new church at a time. Whatever terms may be used, misunderstanding will arise unless the reader ascertains the intended meaning of words. There is no possible escape from the technical use of words, nor is there any way by which others can be instructed without the use of their own minds.

The name "New Church" means more than a new dispensation. It includes a new revelation from the Lord and a consequent new life. In fact, when one knows what "New Church" now means, that name conveys enough knowledge to make a large volume—indeed, the meaning is unlimited, and the name will increase in glory forever.

Whether "The Church of the Second Coming," or the "New Church," or the "Church of the New Jerusalem" is the best name to avoid confusion, may be argued endlessly from natural reasonings, and opinions remain unchanged. So vital and sacred a thing as the name of the Lord's Church should be settled from the Word and the new revelation, which opens it to the rational understanding.

An argument for a change in the name of our Church declares that this new era of Christian growth is the New Jerusalem. This surely is a misconception of the meaning of "New Jerusalem," and it underlies the entire argument. A state of the world, which no one knows or can define, is supposed to be the New Jerusalem, rather than the newly revealed doctrines and their life as they are in heaven. The state of the world is continually changing, and at best the change is not a cause, but an effect. The New Jerusalem as a system of doctrine is Divine truth, and it can no more change than can the laws of nature. The New Jerusalem above, by means of newly revealed doctrine and its life, is the cause of all advance. For a moment, let us notice some statements in our doctrines.

That the New Jerusalem is not a state of the world is clearly evident from the following citations:

The "New Jerusalem" means a new church in respect to doctrine. (Apocalypse Explained, n. 431.)

By "the Holy City, New Jerusalem" is meant the doctrine of the New Church, thus the Church as to doctrine. (Coronis, n. 18.)

By "the New Jerusalem" is meant the New Church as to doctrine from the Word. (True Christian Religion, n. 217.)

These and many like statements in the Writings reveal that the New Jerusalem is something more than a "new era," which includes the internal and external of the church.

"New Jerusalem" means the internal of the Church. The external of the Church apart from the internal is not the New Jerusalem. This is evident from the following:

There is the middle, where those are who are truly Christian, and in the midst is the New Jerusalem. (Spiritual Diary, n. 5471.)

It is granted to the men of the New Church that is called the Holy Jerusalem to behold the Divine truths that are in the Word . . . according to their essence. (Apocalypse Explained, n. 759.)

The New Jerusalem in heaven and on earth have the same doctrine, whereby "The New Jerusalem is a New Church on earth that will act as one with that new heaven" (Apocalypse Revealed, Pref.).

In the higher sense, the New Jerusalem is centrally in the heavens, and is a system of doctrine and life, from the Word. The New Jerusalem on earth is from the reception of that doctrine and life; and it must be in unity with the New Jerusalem above.

At the Lausanne Conference, which was composed of many denominations seeking unity, there were numerous irreconcilable differences of belief; yet they were united in the doctrine that the passion of the cross constituted redemption, and in the doctrine of a tri-personal God. Our doctrines declare that such belief extinguished all light, and brought the former church to an end, and that its doctrine cannot be together with the doctrines of the New Church without the total destruction of the latter (True Christian Religion, n. 647; Brief Exposition, nn. 50-68; Arcana Cœlestia, n. 9212). Yet we cannot read those out of the Lord's kingdom who are seeking unity.

Falsities of doctrine are in the external of the Church.

"In the New Jerusalem there will be no falsity of faith" (Apocalypse Revealed, n. 940).

With the men of the New Jerusalem, every Divine truth in the literal sense of the Word is translucent., (Apocalypse Revealed, Ch. xxi.)

It is therefore most evident that the New Jerusalem is not a state of the world, nor of the Christian Church, in general, but is that system of doctrine and life which is of the spiritual sense of the Word and of the New Jerusalem above.

Another error is the statement that there is "a degree of presumption in taking" so holy a name as the New Jerusalem. We did not take it. The Lord Himself so named His internal Church. It is the name He gave His Bride, the name of the Church central in heaven, which is coming down to the earth. When it is so seen, no one can stretch forth his hand to change the name that the Lord has given. "Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him the name of my

God, and the name of the city of my God, which is New Jerusalem, which cometh out of heaven from my God." (Rev. 3:12.)

To change this God-given name of the Lord's Church to accord with fallacious appearances, or for any reason whatever, is to presume to know more than God knows. The Writings declare that the Lord will create a new church, "which is to be called New Jerusalem" (Apocalypse Revealed, n. 886). The name given by Divine edict cannot be changed.

The name "New Jerusalem" is the name that the Lord wants. It is most enlightening. None other could equal it. It is embedded in Scripture. The old Jerusalem was builded upon and about a mount so as to represent the New Jerusalem in heaven. In the old Jerusalem the Lord communed with His people and taught them. The ceremonials of Israel's worship were representative of true worship. A change in the name of the New Church would shift it from the foundations laid in history and in the letter of the Word, wherein the name that the Lord has given His Church has correspondence, and would thus cause confusion in heaven and on earth. To Bible readers no other name could be so truly informative as "New Jerusalem," for that name brings to mind the descending Holy City, and connects with Revelation.

Often it has been said that New-Church people are no better than others; why, then, call them New-Church? Such reasoning is radically wrong, for in so thinking, one judges the quality of others, and also reasons from a misconception of what the New Church or the New Jerusalem is. It should be kept in mind that the New Jerusalem is a system of newly revealed truth and its life. Further, we are not to judge anyone to be of the New Church, or the New Jerusalem, nor to be out of the Church. The Lord alone knows who are of His Church. In thinking of our organization as the New Church, or the New Jerusalem, the function and not the individual is to be in mind. The

organized New Church, or Church of the New Jerusalem, whatever may be the quality of its members, is in the function of cooperating immediately with the New Jerusalem above in extending the acknowledgment of its doctrine and life. We should not pass judgment on the quality of Church members nor of the organization.

It seems that best to perform the uses of our Church we should stand loyally, unwaveringly, and fully on the Word and the doctrines, lest a slight divergence finally lead us away captive to fallacious appearances, and we forget thee, O Jerusalem!

In great mercy the Lord has given His Church on earth the same name that His Church in the internal of heaven bears. The name is so full of glory and holiness that we should seek not to expunge it from the records, but humbly and faithfully labor in devotion and love that the name "New Jerusalem" may be written upon us here and hereafter.

GEORGE HENRY DOLE.

SWEDENBORG'S STAY IN ROSTOC AND GREIFSWALDE IN 1714-15.

By the Rev. Lewis Field Hite.

THE last stage of Swedenborg's first journey abroad was the year he spent at the two interesting old towns of Rostoc and Greifswalde, just across the Baltic Sea from the south coast of Sweden. At this time Charles XII returned from captivity, and from banishment in Turkey, and was renewing his war against Russia. Conditions were much disturbed, and Swedenborg took the first good opportunity to cross over to his own country.

During his stay in England and at Paris, he had devoted himself to close study and wide reading, to special investigations with eager search for discoveries and inventions, incidentally to collecting books and instruments for his own use, and also for friends and institutions at home. While at work, he seems to have jotted down on separate sheets of paper sketches of problems and inventions for future elaboration. His main purpose in this period was to advance his education, to acquire competence in literature and history, as well as in the special sciences of mathematics, physics, and astronomy. In the meantime, he had a burning zeal for discoveries and inventions; these were for him the proper outcome of his studies and investigations. He had his father's keen eye to practical applications, and his father's aptitude for public service.

After his three years of concentrated and systematic labor, he settled down in Rostoc, and later in Greifswalde, quiet towns with their atmosphere of antiquity and dignity, to survey his achievements, to work over his plans for the future, and to bring together the scraps of his literary and scientific labors. Of this time we have glimpses in two

letters to Benzelius, written the one from Rostoc, September 8, 1714, the other from Greifswalde, April 4, 1715. The letters express his eagerness to get home, and have affectionate references to his parents, as well as the usual polite and considerate forms of address to his brother-in-law.

He is still concerned with sending books and instruments to friends and institutions at home; and he speaks of sending drawings of two kinds of air-pumps, and of other machines and inventions, in letters to his father.

He is anxious to have his specimens examined by competent authorities with a view to publication. He is already laying plans for societies for learning and science, especially one for physics and mathematics. He feels his loneliness in these projects, and yet he looks for co-operation and encouragement from Benzelius, who, as he thinks, is almost the only one in the university inclined to encourage such studies. He expresses his interest and satisfaction in these opportunities and activities in a paragraph which gives a good picture of how he was employing his time. He says:

> I am very glad that I have come to a place where I have time and leisure to gather up all my works and thoughts, which have hitherto been without any order, and are scattered here and there upon scraps of paper. I have always been in want of a place and time to collect them. I have now commenced this labor, and shall soon get it done. I have promised my dear father to publish an academic thesis, for which I shall select some inventions in mechanics, which I have at hand.

The reference to the lack of suitable place and time suggests, aside from absorption in study, that while in London and Paris he lived in rather close quarters, and with rigid economy. Now he is free to give himself to the task of putting his things in order.

His interest in outside matters is indicated by a reference to the University of Greifswalde, and to Leibniz and Wolf. The university was an old and distinguished institution, but had had a checkered career, and just at that time seems to have been at a rather low ebb. Wolf was then professor of philosophy at the University of Halle; we shall have occa-

sion to refer to him in more detail later. It may be that Swedenborg was comparing the University of Greifswalde with Oxford, or with the University of Paris; at any rate he speaks of it slightingly. He says:

> As to the doings of the learned, there is nothing of much interest to be found in Greifswalde, which—you will excuse me for saying —is quite a paltry university. Papke is the professor of mathematics, fit for anything rather than for this science. I should have liked to meet Leibniz, who is at present in Vienna. Wolf's mathematical course translated into Latin may be found perhaps in Sweden; it is a very useful and clearly written book. I should like to know what you have in hand at present.

The reference to Papke and to "Wolf's mathematical course" suggests that Swedenborg aimed at a high standard in mathematics.

Two things were uppermost in Swedenborg's mind at this time. One was the list of his inventions, and the use he could make of them; the other was some literary ventures. His aspirations with respect to his inventions are well expressed in one of his letters. He says:

> In my last letter to my father, I promised to send you by every opportunity, and in each of his letters, some machine or other of my invention. If I can thereby amuse you and Professor Elfvius, I shall continue to do so for some time. Herewith follows another machine of the same kind, an air-pump, which has the same effect as the preceding one, but differs considerably in its construction, being easier to make; and perhaps quicker to work with. Further, it is my intention, of which I hope you will approve, to send over some of my machines of this kind for the examination of the Upsala people; and when this is done, to do the same for those which are in Polhammar's possession, and thus to prepare them for publication, when an opportunity offers. This may perhaps be a little foundation for physics and mathematics amongst us, like those in other places. When their utility is known in mining operations, and in the manufactures which may be established in Sweden, we may hope that in time they will meet with encouragement from some college or other; especially, if the High Chancellor Palmquist, who is a great mathematician, and with whom I have already conferred on this subject, should return home from the Hague. You also, perhaps, will do your share in this matter,

as you are almost the only one in the university inclined to encourage these and similar studies. Such an undertaking, however, should be commenced only on a small scale, and in the course of years may be enlarged. You will please take care of these machines, as I might lose the copies.

This passage is significant in showing that Swedenborg studied with a broad outlook, and that he valued his discoveries and inventions for their practical applications. It shows that at this early day he was cherishing visions of founding learned societies, and of furthering the development of mining and manufacturing. His interest and activity in these developments grew with his advancement in public positions. He realized that his country was backward in these respects, and that beginnings would have to be made on a small scale at first.

So far, we have been hearing much of studies, and of discoveries and inventions, but our information has for the most part been general, rather than specific. About his studies in mathematics, we may form quite a definite idea from the books he mentions and the personal acquaintances he made. But of his studies in physics and in the history of science we have only slight intimations. He has spoken frequently of discoveries and inventions, but mentions only a few. We feel this lack of definite information when we wish to get a complete picture of his advanced position in the field of knowledge.

Fortunately, he provides a list of his inventions at this time. Some of these inventions were so extraordinary that they have found their way into public print, and belong to our day rather than to a period over two hundred years ago. We hear, for example, of a submarine, rapid firing air-guns, a flying machine, a universal musical instrument, etc. These cases are cited to show the marvelous anticipations which meet us in nearly every field of science which he cultivated. It should be borne in mind, however, that these inventions were not presented in models, but for the most part in drawings or sketches. We have the list in his own words.

In his letter to Benzelius written from Rostoc, September 8, 1714, he writes:

I have the following mechanical inventions either in hand or fully written out, viz.,

1. The plan of a certain ship, which with its men can go under the surface of the sea, wherever it chooses, and do great damage to the fleet of the enemy.

2. A new plan for a syphon, by which a large quantity of water may be raised from any river to a higher locality in a short time.

3. For lifting weights by the aid of water and this portable syphon, with greater facility than by mechanical powers.

4. For constructing sluices in places where there is no fall of water, by means of which entire ships with their cargoes may be raised to any height required within an hour or two.

5. A machine driven by fire, for throwing out water, and a method of constructing it near forges, where the water has no fall, but is tranquil. The fire and chimney would supply a sufficient quantity of water for the wheels.

6. A draw-bridge which may be closed and opened within the gates and the walls.

7. New machines for condensing and exhausting air by means of water. Also a new pump acting by water and mercury, without any syphon, which presents more advantages, and works more easily, than the common pumps. I have also, besides these, other new plans for pumps.

8. A new construction of air-guns, thousands of which may be discharged in a moment by means of one syphon.

9. A universal musical instrument, by means of which one who is quite unacquainted with music may execute all kinds of airs, that are marked on paper by notes.

10. *Sciagraphia universalis.* The universal art of delineating shades, or a mechanical method of delineating engravings of any kind upon any surface by means of fire.

11. A water-clock, in which water serves the purpose of an index, and in which, by the flow of the water, all the movable bodies in the heavens are demonstrated, with other curious effects.

12. A mechanical carriage containing all sorts of works, which are set in motion by the movement of the horses.

Also, a flying carriage, or the possibility of remaining suspended in the air, and of being conveyed through it.

13. A method of ascertaining the desires and affections of the minds of men by analysis.

14. New methods of constructing cords and springs, with their properties.

These are my mechanical inventions which were heretofore lying scattered on pieces of paper, but nearly all of which are now brought into order, so that when opportunity offers, they may be published. To all these there is added an algebraic and a numerical calculation, from which the proportions, motion, times, and all the properties which they ought to possess, are deduced. Moreover, all those things which I have in analysis and astronomy, require each its own place and its own time. O how I wish, my beloved friend and brother, that I could submit all these to your own eyes, and to those of Prof. Elfvius. But as I cannot show you the actual machines, I will at least, in a short time, forward you the drawings, with which I am daily occupied.

I have now time also to bring my poetical efforts into order. They are only a kind of fables, like those of Ovid, under cover of which those events are treated which have happened in Europe within the last fourteen or fifteen years; so that in this manner I am allowed to sport with serious things, and to play with the heroes and the great men of our country. But, meanwhile, I am affected with a certain sense of shame, when I reflect that I have said so much about my plans and ideas, and have not yet exhibited anything: my journey and its inconveniences have been the cause of this.

I have now a very great desire to return home to Sweden, and to take in hand all Polhammar's inventions, make drawings, and furnish descriptions of them, and also to test them by physics, mechanics, hydrostatics, and hydraulics, and likewise by the algebraic calculus; I should prefer to publish them in Sweden, rather than in any other place; and in this manner to make a beginning among us of a Society for Learning and Science, for which we have such an excellent foundation in Polhammar's inventions. I wish mine could serve the same purpose.

As to my Method for finding the Longitude, it is also contained on small scraps of paper. I gave only a few outlines and points of it in Paris, so that those who wished to see it, and to understand how it operated, could acquire some knowledge of it. But as I had no observations by which I could confirm it, I thought I would let it rest, until I had worked it out fully, and had confirmed it by observations; lest I might lose all my trouble, as well as any reward I might expect from it. I am afraid I might bring forth blind whelps (*timeo ut cæcos parerem catulos*), if I produced it before its proper time.

Here we are presented with an astonishing range of intellectual interests, and mechanical contrivances, from psychoanalysis and algebraic calculus to the making of sluices and pumps. They all have for their object greater convenience in the affairs of daily life and public business. We cannot judge of their fitness or efficiency; nor does he seem to have gone further in developing them. As they stand, they are a monument of mechanical ingenuity and industry. Some of the items take us by surprise, as the suggestions of psychoanalysis, and of the universal musical instrument.

In the midst of his severe studies and his preoccupation with mathematics and mechanics, Swedenborg found time to indulge his predilection for literary pursuits, and now again turned aside to give some of his poems to the press. We remember that while in London, when his intense application was making inroads upon his health and well-being, he took "refuge for a short time in poetry." Just what he did then he does not say, but now he is more implicit. After giving an account of his inventions, he adds:

> I am relieving these mathematical studies with poetry; I have published a few things, and have now in press some fables like those of Ovid, under which the deeds and other affairs of certain kings and great men are concealed.

A few months before, while he was at Rostoc, he had said:

> I have now time also to bring my poetical efforts into order. They are only a kind of fables, like those of Ovid, under cover of which those events are treated which have happened in Europe within the last fourteen or fifteen years; so that in this manner I am allowed to sport with serious things, and to play with the heroes and great men of our country.

It is evident that Swedenborg was showing lively interest in the politics of the day, and especially the politics of his own country. This, as we know, was not the first of his literary attempts. We remember the ode to Casaubon, written on the occasion of his visit to Westminster Abbey.

Reference has already been made to his earlier writings. In fact, up to this time, he had written and published, so far as the record informs us, seven different compositions. Named in order, they were: (1) On Kolmodin's Marriage; (2) Selected Sentences; (3) Rule of Youth; (4) On Steinbock's Victory; (5) To Sophia Brenner; (6) Heliconian Sports; and (7) The Northern Muse.

Johannes Kolmodin was the rector of a parish near Upsala. He married Beata Hessalia, May 27, 1700. She was Swedenborg's cousin; and according to the custom of the day he wrote an ode to celebrate the occasion. He was then a boy of twelve, and in his second year at the university. It is surprising to us to think of a boy of that age taking the kind of interest in the event that would express itself in such a formality.

The poem was reprinted in *The Morning Light* of July 26, 1902, page 298; and in translation by the Rev. James Hyde on May 10 of the same year, page 183. Here is the complete poem.

POST NUBILIA PHOEBUS

After dark clouds and gloomy mists,
The sun will shine gloriously.
After the cold winter will come
The spring and kindly summer.

Briefly considered, when the reverend and most learned gentleman, Mr. Johannes Kolmodin, well-deserving and vigilant pastor of Nysätra parish, entered an indissoluble conjugial alliance with the honorable, pious, and virtue-loving young lady, Miss Beata Hessalia, which was solemnized in Folkärna rectory, in the presence of many noble persons, on the 27th of May, 1700. Most dutifully set forth by Emanuel Swedberg.

I had not thought they would so shortly have been made
One married pair, who now mutually give themselves.
But the Lord, who governs all, and guides with His hand,
Ordains very well things that man does not dream of.

God is a God of wonders, who orders strangely.
He gives to His children not always what they wish;
But metes out by turns, now evil, now again good:
And gives alternately of both in good measure.

This course of interchange have you, Sir Bridegroom, tried,
When death so lately our lovely sun abducted.
But see, the same God, yours, mine, and everyone's Father,
Gives you now again your former days of sunshine.

And you, our charming bride, saw I in mourning veil,
Mourn over one whom you too rightly may lament.
But see how the Lord God mingles sorrow with joy,
And chastens you so that you still may be content.

So has God wisely done with all things on the earth.
For first made He a night (so say the holy words),
But afterwards came forth the day, shining brightly.
Lo, so upon grief and weeping, glad days follow.

It is the world's way still: man must here suffer much.
Yet the cloud is not eternal: soon comes the gentle sun.
When the thick clouds of sorrow are routed by the Lord,
The sun of gladness lights on us, most fair and clear.

I should now portray your grace, Sir Bridgegroom, fairly;
But as I cannot fully, I must omit it,
And rejoice when hearing wherever I can, that
Johan Kolmodin is a good and honest man.

I now ought also the Bride's virtues to proclaim;
But I am unable, and leave it to others.
Beata, her name, for she is blessed indeed:
Virtue and piety are not at all lacking.

But to Thee, O great God, I now turn me lastly,
And to Thy high throne a reverent prayer offer!
Thou by Thy grace's sun so lighten this couple,
That through their days they have the light of Thy mildness.

Grant that this gentle pair may, in angelic-life,
Together live and be, with joy and pleasantness,
Let them so stand today in their bridal-dress,
That they before the Lamb's throne may be aye Thy bride.

This is good form, in simple straight-forward language, clear-cut in thought, and fitting in sentiment. We cannot judge of the literary merit of the original, but there are even in the translation some strikingly poetic lines. The simplicity and directness of the thought remind us of the later writings of his illuminated period.

Reference has already been made to the graduating thesis, and to the graduating exercises. The full title of the thesis is in Latin:

Q.B.V. L.Annaei Senecae et Pub. Syri Mimi forsan et Aliorum Sclectae Sententiae, cum annotationibus Erasmi, et Graeca versione Jos. Scaligeri. Quas cum consensu ampl. Fac. Philos. notis illustratas sub praesidio viri amplissimi Mag. Fabiani Törner, Philos. Theoret. Prof. Reg. et Ord. publico examini modeste submittit Emanuel Swedberg, in Audit. Gustav. Maj. d. I Junii 1709. Upsaliae, ex officina Werneriana.

This in English is:

That He may prosper it! Selected Sentences of Lucius Annaeus Seneca and Publius Syrus, mimographer, and perhaps others, with the annotations of Erasmus and the Greek version of Joseph Scaliger; which illustrated by notes under the guidance of the most honorable gentleman, Magister Fabian Tőrner, royal and ordinary professor of Theoretical Philosophy, Emanuel Swedberg, with the consent of the honorable Faculty of Philosophy, submits with diffidence to be publicly examined in the Lecture Hall of His Majesty Gustavus on the first day of June, 1709. At Upsala, from Werner's printing office.

The original copy is in the University Library, Upsala. It is a small octavo, consisting of a title-page, a dedication to his father, of three pages, congratulatory verses to the author by Anders Olofsson Rhyzelius of two pages, and text of sixty-two pages, with Latin and Greek on opposite pages.

There is a translation of the dedication by the Rev. J. H. Smithson, in the *Intellectual Repository* for April, 1842. The same article also contains a translation from the original Greek of the congratulatory verses, and a translation of the opening paragraph of the "Sentences."

In taking his sentences from Seneca, Swedenborg went to the heart of the Stoic philosophy as it was at the opening of the Christian era. The Stoic philosophy at that time was the most elaborate statement in existence of the Wisdom of Life; and Swedenborg showed his well developed and well

directed ethical interest in selecting this specimen of the ethical doctrine and ethical reflection of antiquity.

In Mr. Smithson's translation of the first paragraph we have an illustration of his method and treatment. The first sentence given in Latin and Greek is

> *A morte semper homines tantundem absumus;*
> *Thanatou tosouton hu eroumen;*
> We mortals are always but so far distant from death.

Swedenborg begins:

A morte semper. "This sentence," says Scaliger, "cannot well be understood, unless it be known that in pronouncing it the ancients made use of gestures, and marked by their fingers, or by a step, how very small the distance is between us and death." Scaliger says this in allusion to theatrical performers, who amused the spectators with various gesticulations, which consisted chiefly in the relaxing and contracting of the eyebrows, and in contorting the features of the face, and also in the wonderful agility they acquired in moving the limbs and the joints. Hence in Aurelius Cassius, their "hands are said to be most loquacious, and their fingers most talkative." (And. Cl. Claudian de cons. Manlii Theod.) Mimus is said to be loquacious with his nod and his hands. Seneca, Ep. 121, says, "Their hands are prepared to indicate the signification of things and effects"; and Livy, in Book 7, chap. 2, uses the expression, "sing to the hand." I will here add a few common sayings in respect to death which are far more expressive when accompanied with corresponding gestures than when merely expressed in words; such as *ne latum unguem, ne pedem, passum a morte distare,* that is, not a nail's breadth, not a foot, not a step distant from death. See I Sam. 20, ver. 3, "There is but a step between me and death." There are also many other expressions which can be more powerfully expressed by corresponding gestures. Seneca also makes use of the same expression, *"tantundem in mortem singuli dies conferunt."* Again in his Quest. Nat. 6, I, *"mors ubique tantundem est."* The meaning therefore of Publius is, that mortals are distant with equal steps from death, and that its terminus cannot be removed, however we may dread its approach. Our time, or rather our life is, as Seneca says, a point; for only that which is present is ours. The past and the future, since they are not present, belong rather to death than to us. What Cicero says in his De Finibus, etc., is applicable to the present question: "Death, like the stone of Tantalus, is always

hanging over us." Again in his Quest. Tuscu., "The gate of death is always ready to open." Wherefore by this sentence, Publius wishes to admonish us to have our affairs always ready, and to live in such a manner that we may always be prepared for death, and to arrange every day as though it were the last."

It is to be regretted that this is all of Swedenborg's graduating thesis that has been so far translated into English. Like the ode to Kolmodin, it would give us a valuable insight into the thoughts and sentiments of his boyhood, and would give us a good basis for judging and interpreting his later writings. It is prophetic that Swedenborg chose as the first sentence for his study and comment one which so sharply directed attention to the ethical significance of death. It may be said that much of the revelation which he was to make concerned itself directly or indirectly with the meaning of death and the life after death. Life in this world is but a preparation for the life to come; and the ethical significance of the life after death is that the motives and the ideals of this life are brought to complete and lasting fulfilment only in the life hereafter. The point of the discussion in this paragraph is that in any case and always death is near at hand and inevitable; and that the thing for the wise man to do is to be prepared for it. There is literary skill in his use of citations, and in bringing out the exact meaning of the sentence.

The Thesis, as we know, was dedicated to his father. The dedication itself is well worth study, as an admirable expression of filial affection and appreciation. It follows complete:

To my beloved parent, Jesper Swedberg, Doctor of Theology, and venerable Bishop of the diocese of Skara, the following is most respectfully dedicated, with feelings of the utmost veneration and love, by his dutiful and obedient son,
death, and to arrange every day as though it were the last.
Emanuel Swedberg.

As there is nothing more sacred and delightful than to follow the steps of our ancestors and parents, who have walked before us in the way of wisdom and virtue, and who have endeavored to lead

us by precept and example in the same pure and holy path; I therefore perceive no little pleasure and delight in dedicating these first fruits of my studies and labor to that beloved parent, through whose paternal kindness and guidance my mind was first trained in piety, knowledge, and virtue. May I grow up, with increasing years, in imitation of those deeds which have covered the name of my parent with honor and celebrity! How much joy did I experience when I beheld thee present to witness my first appearance in public! And may I resemble him in his writings, as well as in his mind and character! And what more suitable opportunity could I desire for thee to witness the nascent, feeble abilities of thy son, humbly endeavoring to imitate the genius and talent which have shone so resplendently in thee? When thou didst behold, with an eye full of parental love and complacency, the studies to which thou didst so tenderly prompt me and guide me in my childhood and youth, daily brought to greater maturity. Accept, therefore, with a propitious smile, these first fruits of my public offering as a debt of filial gratitude and of love. Accept, O excellent parent! this humble offering, the fruits of thy paternal kindness, which derives whatever it may possess of merit and of usefulness from thy paternal care and solicitude in my behalf. If I were but permitted on this occasion to celebrate thy praises, I should consider no labor, no exertion too much in commemorating the merits thou hast deserved of thy family and thy country; but as I know that thou wouldst rather enjoy the tacit, filial regard and veneration of thy son, than have thy praises proclaimed by the voice of applause, or the trumpet of fame, I will also obey thee in this; and I will only say that as often as I approach the throne of mercy, and bend my knees in the presence of Almighty God, that my heart is penetrated with the most lively emotions, when the prayer is uttered for thy health, welfare, and happiness. I pour forth my grateful thanks that thy life has been hitherto so mercifully spared; and as thy age is now advancing with rapid strides, and as thy venerable head is being covered with hoary locks, I with many others, sincerely pray that thy life may be prolonged, and that thy declining years may be blessed with health and peace; yea, that thy years may be extended beyond the utmost limits commonly assigned to this mortal life, is the prayer of thy most dutiful and obedient son.

Emanuel Swedberg.

Swedenborg here shows full command of the sentiments and the language of formal piety, reverence, and filial respect. His genuine and well grounded admiration of his father is warmly expressed without the reserve which we,

by custom and habit, are inclined to maintain in our family relations. As a beautiful piece of composition this dedication deserves praise and distinction.

The Eulogy, written in Greek, by A. O. Rhyzelius, who with J. Unge and Jesper Swedberg was one of the examiners, is a fitting companion to the Dedication and the "Sentences." It is a very simple expression of opinion by a friend as to Swedenborg's character, attainments, and promise. It must be said that few predictions have been so abundantly fulfilled.

As perhaps the first recorded testimonial to Swedenborg's genius, it is here given in full:

To Emanuel Swedberg, a youth of distinguished genius, and illustrious both by his birth and by the glory of his erudition, when he published his dissertation and comments on the Maxims of Publius Syrus, *prothebe gone potnioio patros* [etc., etc.] . . .

O amiable youth! the son of a venerable father,
And the honored friend of the muses;
Thou followest the steps of thy illustrious parent
In the path of virtue; and although a youth,
Thou hast begun to explore the rich lore
Of the ancients, and to shed brilliant
Light upon their productions.
Thou, I am certain, wilt become a useful man
To thy native land, and an ornament of
Christianity; and the sacred muses
Will cherish golden hopes of thee.
Thy talents for diligence and research
Are manifest in the learned edition of Syrus.
Thou has elucidated the obscure sayings
Of Roman antiquity.
Better fruit will follow this first effort
Of thy genius; and the charms of life
Will be spread around thee.
That the Almighty may bless and guide thee is the sincere prayer of Ruseliades.

This was written when Swedenborg was twenty-one years of age, and it shows that even then he was making the impression of a man of extraordinary abilities and promise.

The prediction that he would become a useful man to his native land and an ornament to Christianity was a true and happy insight which was no doubt shared by others of his friends. If we take the reference to the sacred muses broadly enough to include the Divine messengers of truth on all planes, no doubt the expectation was fully justified; but as a matter of fact the conventional poetic muses were soon to be neglected, and Minerva, the goddess of scientific and philosophic wisdom, was to be cultivated with all ardor and devotion.

After graduation, Swedenborg went home, and resumed his place in his father's household, and was again under his father's direct influence and counsel. He seems to have felt very deeply his obligation for guidance and inspiration. About this time, his father published, in Swedish verse, a paraphrase of Ecclesiastes XII, together with two sermons he had preached at Upsala in 1703, explanatory of the chapter. Swedenborg translated the poem into Latin verse; this translation was published both separately and also with the original, which was entitled "The Rule of Youth, and the Mirror of Old Age, from Solomon's Ecclesiastes, chap. XII." The book of Ecclesiastes is the original source of many of our familiar proverbs. Some of the most striking are from this twelfth chapter. The chapter begins properly with the words: "Rejoice, O young man, in thy youth." Then follow at intervals: "Remember also thy Creator in the days of thy youth"; "because man goeth to his long home"; "or ever the silver cord be snapped asunder, and the golden bowl be broken"; "and the dust return to the earth as it was, and the spirit return unto God who gave it"; "vanity of vanities, saith the preacher, all is vanity"; "of making of many books there is no end; and much study is a weariness of the flesh"; "fear God and keep His commandments; for this is the whole duty of man." It would seem that Swedenborg made the translation not merely out of affection for his father, but also because he was deeply impressed by the moral and religious teaching of the

chapter. It appears to be more than a coincidence that this first sign of interest in Biblical interpretation is so closely associated, in time at least, with his first attempt to interpret history and the classics. Swedenborg's poem has been reprinted by Dr. J. F. I. Tafel, and also in the *Intellectual Repository* for August, 1844; but it has not been translated, so far as is recorded.

In a letter from London, October 13, 1710, to Benzelius, Swedenborg writes: "I send you a few verses addressed to Sophia Brenner, the Sappho of our age, that you may polish and improve them, if you find that they require correction, and that, thus corrected, you may communicate them to her." This poem was published in the second edition of Sophia Brenner's poems in 1713. It was reprinted in *Ludus Heliconius* in the editions of 1826 and of 1841, but it has not so far been translated into English.

While Swedenborg was spending his time at Brunsbo in the spring of 1710, the news came of General Stenbock's signal victory over the Danes, February 10, and the news so stirred his patriotic feelings and his admiration of the hero, that he wrote an ode to celebrate the man and his deed. The poem was probably written in the full flush of his enthusiasm over the event, that is, in the early spring of 1710, before his departure for England. It was reprinted in several successive editions of the *Ludus Heliconius*, and translated into English by Francis Barham in the *Monthly Magazine*, 1841, vol. IV, pp. 97-98. This translation was reprinted in the *Intellectual Repository* for March, 1842; in Dr. Wilkinson's Biography of Swedenborg; and in Tafel's Documents, vol. II, pp. 1266-68.

The following is Barham's translation:

> Lulled be the dissonance of war—the crash
> Of blood-stained arms—and let us listen now
> To sweetest songs of jubilee. From harp
> And thrilling lyre let melodies of joy
> Ring to the stars, and every sphere of space
> Glow with the inspiring soul of harmony.
> Phœbus applauds, and all the Muses swell

Our glory on their far-resounding chords.
Well may the youthful poet be abashed,
Who sings such mighty enterprise,—his theme
So great, so insignificant his strain!—
Let Europe boast of Sweden—in the North,
South, East, and West, victorious.—Round the Pole
The seven Triones dance exultingly,
While Jove the Thunderer sanctions his decree,
Never to let the hyperborean bear
Sink in the all-o'erwhelming ocean stream;
For when in the wave he bathes his giant limbs,
'Tis but to rise more proudly. Even now
The fertile Scandia wreaths her brow with flowers,
And Victory's trophies glitter over Sweden.
The God of battles smiles upon our race,
And the fierce Dane sues for our mercy:—Yea,
The troops insidious Cimbria sent against us,
Lie scattered by a warrior young in arms.
Though Swedish Charles, our hero King's afar
In Russian battles—his bright valor fills
The heart of Steinbock—the victorious one;—
These names of Charles and Steinbock like a spell
Created armaments, and hurled pale fear
Among our foes.—Steinbock! thy red right hand
Hath smitten down the spoiler; and in thee,
Another Charles we honor,—and rejoice
To hail thee, hero of thy grateful country.
Bind the triumphal laurel round thy brow,
Such chaplet well becomes the invincible;
Ascend thy chariot—we will fling the palms
Before thee, while the peal of martial music
Echoes thy high celebrity around.
Hadst thou in olden times of fable lived,
I had invoked thee as a demigod.
Behold, how glitteringly in northern heaven
Thy star exults: the name of Magnus fits
Both it and thee, inseparably linked:
In thee, the genius of the North expands,
And all the virtue of thy ancestry
Illustrates thee. Chief of our gallant chiefs—
Too gallant for a song so weak as mine—
Oh! could their names enshrined in monuments
Appear, how would the eyes of Sweden kindle
To read them. Coronets of gold for thee,

Were all too little recompence;—hereafter,
A crown of stars is all thine own. The foe
Lies broken by thy force and heroism:
Numerous as Denmark's sands, they came—how few
Returned—their princes and their soldiery
Repulsed with scorn, while shuddering horror hung
Upon their flight—Jove's thunderstorms assailed
Their bands of treachery, daylight was eclipsed
In thickest clouds, and the pure cause of God
And patriotism triumphed. Ay, the cause
Of Sweden's royalty, which Denmark strove—
How vainly—to despoil. Our king perceived
Their rising hatred; poets were forbid
To sing his praise—his praise beyond compare:
For this, in sooth, the land was steeped in blood;
Even for this, the fire and sword laid waste
Our native soil. Then let each warrior bind
The laurel chaplet, and the bard exult
O'er slaughtered rebels. For the destiny
Of Charles shall yet awaken the Muse's hymns.
Ah, soon return,—Oh, monarch of our love!
Oh! Sun of Sweden, waste not all thy light
To illume the crescent of the Ottomans:
Thy absence we bewail, wandering in glooms
Of midnight sorrow—save that these bright stars
That lead us on to victory, still console
Thy people's hearts, and bid them not despair.

Charles XII, Sweden's heroic and warlike king, after phenomenal successes in battle, was defeated disastrously by the Russians at Pultava, and took refuge in Turkey. Here he made trouble for the Turkish government, and was thrown into prison. But he escaped after a year, and appeared at Straslund in November, 1714, while Swedenborg was spending his time at Greifswalde. During Charles' absence and after his defeat at Pultava, the Danes invaded Sweden. At this time, Stenbock was governor of Schonen. He had distinguished himself in military service in Holland, and afterwards in the series of victories won by Charles against the Saxons and Russians. He now made all possible preparations to repel the Danes, and succeeded in raising a poorly equipped army of 6000 horsemen and 8000 infantry.

With a badly drilled army without uniforms, he attacked and routed the Danish army near Helsingborg, and drove them across the Sound, on February 10th, 1710. At the news of this victory, a wave of rejoicing and exultation swept over the country. The youthful Swedenborg was caught up in the flame of patriotism and glorification, and gave vent to his emotions in this poem. Poetic fire, melody, measured tread, heroic sentiment, well ordered thought, good form, are all effectively combined. The poem shows poetic gifts and well trained literary ability; it also shows that Swedenborg was fully alive to public interests and to popular feeling. This poem is a good place to begin a study of Swedenborg's character.

In a letter to Benzelius from Greifswalde dated April 4, 1715, Swedenborg speaks of having in press "some fables like those of Ovid," and also of having already "published a few things." These few things are supposed to have been the publication known as the *Ludus Heliconius,* miscellaneous songs. The first edition was published in 1714. The text had eighteen small quarto pages. A subsequent, enlarged edition was published in Stockholm by Charles Deleen, in 1826; this was reprinted from a previous edition issued from Skara in April, 1716, of thirty pages. It was a collection of short poems and epigrams, written at various times and on various occasions, as the mood struck him. Only a few have been translated, and these appeared as the work of Francis Barham in the *Monthly Magazine* along with the Ode to Stenbock. The first is as follows:

IN PUELLAM DICTAM VICTORIAM

Lux tibi natalis dedit Victoria nomen
Multorum es voto nobilitate ducum
Arma licet capias nusquam, Victoria victrix;
At quod sis, dono, Nympha, parentis habes.
Forma tua est victrix; hinc multa trophæa locabis;
Sed scio succumbes, quod quoque victa semel.

Your natal day gave you the name Victoria;
You are ennobled by the loyalty of many chiefs:

You are victorious, though you use no weapons but your charms:
You are so, O Nymph! by the gifts of your parents:
Your beauty is victorious, and secures you the triumph;
But you must in turn be conquered by love.

Here is another in lighter vein:

IN POETAE ET PUELLAE NUPTIAS

Dear Tom, whom we have christened the poet of love,
Has married young Chloe, an absolute Dove;
Now Tom, my fine fellow, you're sure to sing well,
For you'll find in your sweetheart, Parnassus' own spell.
When your heart is too hot, or your lips are too dry,
Your best Aganippe is all in her eye.
If the damp weather injures the strings of your lyre,
Just get her to touch them, they'll kindle like fire,
And when with your pipe, you would play a duetto,
'Twill be charming indeed, if Chloe's in petto.

Bishop Swedberg suffered from several disastrous fires. His house in Stockholm was burnt to the ground. Brunsbo was destroyed in 1712 and again in 1730. After the conflagration of 1712, a copper-plate portrait of the Bishop was found unhurt in the ashes. On this occasion Swedenborg wrote the following lines, which were afterwards engraved on the portrait:

Hæc erat in mediis facies illæsa favillis
Cum deflagravit, nocte fluente, domus,
Sic quoque post ignes, Genitor, tuæ famæ, supremos
Postque rogos, vivet nomen amorque Tui.

Dr. R. L. Tafel translates it:

This portrait lay in the midst of the burning ashes unhurt,
When at night the paternal mansion was consumed:
So also thy name and loving remembrance, O father,
Shall survive the funeral pile and the raging flames.

Francis Barham in more poetical paraphrase has:

Thy statue, father, of inviolate fame,
Emerges brighter from the insulting flame;
So let thy soul in purer splendors glow,
When heaven's last fires consume the world below.

A year or more after the publication of *Ludus Heliconius,* Swedenborg wrote a poem to celebrate his father's sixty-third birthday, 28th of August, 1716, entitled,

Cantus Sapphicus in clarissimi parentis, Doct. Jesperi Swedbergii, Episcopi Scarensis reverendissimi, diem natalem, d. XXIX Augusti, ann. 1716. *Aetatis* 63, *sive climacterici Magni. Scaris, typis Kiellbergianis.*

(A Sapphic Ode on the birth-day of the dearest parent, Doctor Jesper Swedberg, the most reverend Bishop of Skara, the 28th of August, 1716. Aged 63, or the great climacteric year. Skara; Kielberg.)

This poem was introduced by Deleen into his edition of the *Ludus Heliconius,* in 1826. A translation by S. Stockwell appeared in the *Intellectual Repository,* for May, 1844; and this translation was reprinted in "Some Account of Swedenborg," London, 1850, pp. 11-12,—a pamphlet written by the Rev. J. H. Smithson, and published by the New-Church Missionary and Tract Society. The original is in the Royal Library, Stockholm. It is a small quarto of three pages containing ten verses. It is signed by Emanuel Swedberg. The translation as given by Mr. S. Stockwell is as follows:

Rise, Sappho, and, ere the morning dawns,
Go sweep with joy the sounding lyre,
And with its tuneful strains awake
My slumbering Sire.

Go, see if sleep has left his eyes,
That love to watch the opening day,
And round his couch let music breathe
The votive lay.

Hail! natal day, with welcome crown'd,
Worthy a thousand minstrels' fire
And birth-day songs, by virgins sung
To harp and lyre.

This day we'll bless, in sweeter strains
Than those to which the lute gives birth,
For worth like his loves that far more
Than boisterous mirth.

For three score times and three thou'st seen
The earth her annual circuit run;
So oft beheld the hour when first
Thou saw'st the sun.

I trembled when the year came round,
That's wont to cut the thread of life.—
To snatch the parent from his child
And loving wife.

That year is past! I've seen its end,
And still, beloved Sire, thou'rt here;
With gratitude I see thee spared
Another year.

And may I see this day return
A hundred times! but that may be
Too much to wish; then may't revolve
Three score and three!

That thou mayst see this day return,
And that in thee, man's age twice told
May almost smile with youthful glee,
Although so old.

Though distant are thy youthful days,
Still may thy age excite no fears,
Till the number of thy scions shall
Equal thy years.

This poem, in form, sentiment, and verse, shows a high degree of literary attainment. Whatever the original, the translation is melodious, and indicates completeness of form.

Swedenborg wrote another Sapphic poem on the occasion of the funeral of the Queen Dowager, Hedwig Eleonora, who died November 24, 1715.

This poem was included in the second edition, April, 1715, of the *Ludus Heliconius*. It was translated by S. Stockwell for the *Intellectual Repository*, for May, 1844. It is given here along with the foregoing, as belonging to the same period.

SAPPHIC ODE

Haste, Sappho, thy tuneful lyre unstring,
Nor wake its soul-inspiring chords in vain;
Without such aid, 'tis now for thee to sing
The solemn strain.

Herald of fame! that oft on vig'rous plume
Hast sped through Europe echoing Sweden's praise,
Bend for a moment o'er yon regal tomb,
With sorrowing gaze.

Goddess of glory! oft with laurels crown'd,
Weep for the dead; and, stead of victory's leaf,
Be round thy brow the cypress chaplet bound,
Emblem of grief.

Thou, golden sceptre, that was wont with dread
To strike a world, say how can sparkle so
Thy emerald stars, while following the dead,
To the tomb below.

And thou, bright crown, enveloped in a blaze
Of glittering diamonds, that resplendent beam,
In sable grandeur rest, and bid their rays
Turn pale and dim.

Illustrious House! for valiant scions famed;
Bright star of Sweden, now thy splendors wane,
Attend, since heaven thy parent Queen has claimed,
The funeral train.

Soldier of Sweden, too, attend the bier,
With arms inverted, to its last long rest;
With downward looks, in sorrow's weeds appear.
And beat thy breast.

Sweden, of ancient Goths thou parent land,
Weep! nurse of nations and of warriors brave,
With locks and garments torn by frantic hand,
Weep o'er yon grave.

This group of poems written on occasion throughout the period of fifteen years, from his twelfth year to his twenty-fifth, shows that Swedenborg's scant references to having recourse to poetry for recreation tell us little of his actual

poetic interest and efforts, nor do they give any adequate indication of poetic temperament and preoccupation. But these poems throw a new and searching light on the character of the man, and on his moods and talents. They range from a light and playful mood to deep and serious philosophical and religious reflection, and to the passion of a fierce war cry. There is a straightforward simplicity, a solidity and clarity of thought and form, combined with sentiment and fancy, which mark the poems as products of literary taste and skill. It would be profitable to analyse each one separately, and note the expressions of special significance as pointing to Swedenborg's deeper interests and to his permanent traits. But leaving this we pass on to a new phase of his life and work; not, however, without noting with regret that there has been as yet no translation made of the *Camena Borea* (The Northern Muse).

We remember that Swedenborg in his letter to Benzelius from Rostoc, September 8, 1714, spoke of bringing his poetical efforts into order. At that time these were some fables, like those of Ovid. He goes on to say that under the form of these fables he treats of current historical events and personages; the heroes and great men of the country. Later, in his letter from Greifswalde, April 4, 1715, he said he had in press some fables like those of Ovid; and in his letter from Brunsbo, August 9, 1715, he says: "By the next opportunity I will send you something which I saw through the press before returning home: it is an oration on the King's return, and also some fables like those of Ovid, which I have called *Camena Borea,* and have dedicated to Cronhjelm." This gives us the title and the time of publication of the book. It is a small volume of 103 pages, and contains twenty-two fables. The full title is:

Liber I. Camena Borea cum heroum et heroidum factis Ludens: sive fabellæ Ovidianus similes sub variis nominibus scriptæ ab E.S. sveco. Gryphiswaldiæ, litteris Danielis Benjaminis Starkii, Reg. Acad. Typogr. 1715.

(The Northern Muse making sport of heroes and heroines; or

fables similar to those of Ovid under various names by E.S., a Swede.)

It was printed with *Ludus Heliconius* in Stockholm, 1826; and was reprinted by Dr. Immanuel Tafel at Tübingen, 1845. It has not been translated.

If we had access to this book, it would give us valuable information as to Swedenborg's political opinions and his estimates of the leading men of the day.

Lewis F. Hite.

LOUIS F. POST (1849-1928)

A Personal Tribute

By E. N. Vallandingham

LOUIS F. POST I knew for almost forty years. In our early acquaintance we were fellow members of the New York Reform Club, and we had from the first a common interest in the Single Tax movement, in which he was conspicuous, as he also was in the activities of the club when it was promoting tariff reform and ballot reform. For a considerable time I was associated with Mr. Post in the conduct of *The Standard,* an organ of propaganda established by Henry George and continued by Louis Post and others after Mr. George retired from active editorship.

During much of Mr. Post's highly useful life in the Middle West we lost immediate personal contact, though I wrote now and then for his weekly, *The Public,* an organ of the Single Tax movement and of broadly democratic propaganda. We carried on at intervals a personal correspondence, in the course of which our intimacy grew, and my admiration for the man steadily increased. Really to know Louis Post was to yield him both affection and admiration.

We met again during his distinguished public service as First Assistant Secretary of Labor in the two administrations of President Wilson, where he was the highly responsible subordinate of that able and excellent man, William B. Wilson, Secretary of Labor. From that time on our relations were increasingly cordial, both in personal contact and through correspondence by letter. In his death I lost one who honored me with a friendship that I shall ever recall with grateful pride.

During these years of increasing intimacy I was often struck by the uninterrupted "growth in grace"—to use an old Presbyterian term—of a man who now seems to me, as I sum him up, unsurpassed among the many good men that I have known in moral courage, unselfish and uncalculating devotion to high causes, delicate personal honesty in all his relations, and transparent sincerity. With these great qualities of character went a closely logical mind, which forbade him to rest content with aught less than a complete mastery of the intellectual problems that he sought to make clear to others through published writings or directly by word of mouth. He had an unpretentious eloquence that gave him the unusual power of convincing men against their will, not by any trick of the mere rhetorician, but because he always preached uncompromisingly to others the truth of which he had convinced himself by rigid reasoning from well ascertained facts. I saw him exert this power some years ago at a national Single Tax Conference in Boston. On that occasion Mr. Post returned to the meeting after a short absence to learn that a measure of which he disapproved strongly had been passed. He made a brief, clear and almost impassioned speech, driven home with so much power of consecutive reasoning and sincere feeling that he easily won a reversal of the vote.

Mr. Post's patience, coolness, courtesy, sympathetic understanding, and lightning quickness of apprehension and expression in the face of a hostile and heckling audience, won him many a logical triumph, and, I doubt not, many a disciple.

Never did his great gifts as a public speaker serve him better than when he faced a committee of the House of Representatives, having under consideration articles of impeachment directed against himself in his capacity as Assistant Secretary of Labor. His eager accusers seemed to have managed to prejudice some of the committee against the man whom they then sought to drive from office. A man less courageous, and less effective in public speech,

would probably have been lost. But when the small figure of the Assistant Secretary, with his tousled greying hair and his unpretentious carriage, warmed to the defense, the members of the committee, whatever their preconceptions, realized that they had to do with a *man;* and when he had finished, the Chairman, *not* of Mr. Post's party, grasped his hand with a cordial grip, and said a few words that foreshadowed the utter failure of the attempt at impeachment. Only a man thrice-armed in a just cause and rich in native force could have won such a triumph, especially at such a time.

Louis F. Post was admitted to the bar of New York in 1870, twenty-one years after his birth near Vienna, in Warren County, New Jersey. At fifteen he had become a printer's apprentice—no doubt the "printer's devil" of that day—in the office of the *Gazette* at Hackettstown, N. J. By some miracle of energy and industry he managed to prepare for the bar; and for twenty years he practiced law in New York, for a time in partnership with the late Charles Frederick Adams, a widely known disciple of Henry George. He served also as an Assistant United States Attorney in the Eastern District of New York. After his removal to Washington he became a member of the bar in the District of Columbia, though I think he did not practice in the District courts.

I have no doubt that in the law, as in everything he touched, Mr. Post was thorough; but with his early conviction of the truths taught by Henry George, he found it hard to give himself to his profession, or to aught save the cause that seemed to him the greatest of all causes. It became with him what religion is to most men who embrace religion with fervid conviction. Incidentally, I may say that Henry George, himself unorthodox but deeply religious, set Mr. Post early in their acquaintance to building for himself anew an essentially religious philosophy of life, in which structure he had the constant aid of a rare wife.

In the eighties of the last century Mr. Post, who had had

considerable newspaper training and who already wrote with convincing vigor, joined the editorial staff of Henry George's *Standard,* where he was associated with that human volcano, William Thomas Croasdale, whose early death robbed the Single Tax and many admiring friends of one blessed with singularly rich gifts of mind and character. It was inevitable that Post and Croasdale should form an intimate friendship, based not upon mere intellectual agreement, but also upon that deeper thing, mutual respect for their common gifts of courage and sincerity. Neither suspected that in admiring the other he was unconsciously recognizing himself as worthy a good man's admiration. The oddest human paradox is this, that we tend to plume ourselves upon rather trivial gifts and to accept blindly our best qualities and best deeds as merely part of the natural order of things, every-day commonplaces, hardly recognized in consciousness, never as a reason for pride.

For a short time Mr. Post was connected with the *Recorder,* a newspaper of Cleveland, in which, I fancy, Tom Johnson had a financial interest. From 1898 to 1913, he and his brilliant wife, Alice Thacher Post, edited at Chicago *The Public.*

At the call of Secretary Wilson Mr. Post left *The Public* and Chicago in 1913, to enter upon a work of a kind with which he was entirely unacquainted, but in which his native gifts and his legal attainments made him amply efficient—and better still, benevolently useful in protecting innocent persons from official injustice. On the very night when Attorney General Palmer's house at Washington was blown up by a dastardly would-be assassin, I dined in Mr. Post's company at the Cosmos Club. Perhaps I might have helped Post to prove an alibi had the madness of his official enemies somewhat later gone the length of attempting to involve him in that futile outrage.

The office of Assistant Secretary of Labor proved a challenge to all that was best in Mr. Post. He evidently determined to administer such laws as had to do with his official

duties by no mere blind following of hard and fast routine, but in accordance with such intelligent interpretation of statutes as his legal training amply fitted him to make. The difficulty of his task as an intelligent and conscientious public officer grew after our entrance into the World War, and especially after the drag-net of a super-heated Department of Justice was cast wide to entangle by wholesale thousands of simple foreigners under suspicion as "enemy aliens" or as dangerous radicals, plotting domestic revolution or giving secret aid and comfort to the foe. Deportation was the passion of the Department; and some of its over-zealous subordinates, among them members of the Secret Service, seemed ready to hustle across the Atlantic thousands of harmless and ignorant men frightened and bewildered by accusations that they did not truly comprehend. Mr. Post was in full sympathy with the policy of the Administration in prosecuting the war with vigor, and in dealing effectively with "enemy aliens" and others guilty of overt acts in contravention of the Nation's purpose; but he was determined that his hand should not be forced by officials of a coördinate department sharing the madness of the time that robbed so many of the power to distinguish right from wrong. A man less courageous and persistent than Mr. Post might easily have yielded to the orgy of deportation. A less tactful and intelligent man might have made the mistake of himself becoming an extremist on the other side. Mr. Post did neither. He examined with such care as time permitted and with tireless industry every case brought before him, and saved from the cruel hardship of deportation many an alien whose sole offense was a titular membership in organizations held revolutionary and dangerous, which the accused had joined in ignorance of any revolutionary purpose of his associates.

Mr. Post himself naturally became an object of suspicion to those whose haste to deport he persistently balked. As a widely known liberal and lifelong advocate of Henry George's economic and social philosophy, Mr. Post was de-

nounced as a "Red" using his official position to protect his fellow "Reds." Secretary Wilson steadily stood behind his Assistant Secretary; but the enemies that Mr. Post had honorably made were able to bring about the threat of impeachment, frustrated largely, as we have already set forth, by the Assistant Secretary's able and convincing self-defense. He has told the whole story in a book that exposes effectively one of the most humiliating incidents of our share in the World War.

Mr. Post retired from his office at Washington along with his chief in the spring of 1921, but continued his residence at the Capitol City. The labors of his official place had been a long strain upon his health and strength; and the marvel is that he was able before death came to do the large amount of literary work that he accomplished. In this heavy task he fortunately had the efficient help of an able and devoted wife. In these closing years of a laborious and useful career Mr. Post produced and published a closely studied and admirably written book of 140 pages entitled "What Is the Single Tax?"; and also another volume, entitled "The Basic Facts of Economics: A Common-sense Primer for Advanced Students," a little treatise of 100 closely printed pages, setting forth in masterly fashion a theory of political economy fully coördinated with the philosophy of Henry George. The first of these books appeared in 1926, the second in 1927. He prepared besides an important paper offered in a competition upon a question of economics and politics proposed by a monthly magazine; and he delivered many lectures. A more serious undertaking, by reason of its length, than any of these was Mr. Post's large volume embodying not only a history of the Single Tax movement, but an effective summary of Henry George's most important works, together with personal recollections of Mr. George and other leaders. In this book, as in all Mr. Post's writings of the last four years, he showed no loss of mental energy or of clarity in expression, though his health

after 1925 was greatly impaired, and for part of that time he rarely left home. The last-named work was fully revised and greatly condensed after having been submitted to the criticism of friends. It remains in manuscript, but may yet be published with the coöperation of men connected with the Manhattan Single Tax Club, and under the spur of James R. Brown's energetic urgence. Mr. Post sent me the whole work in its original form, with a request for a critical reading of his text and a full, frank, and detailed critical opinion. I shiver a bit as I recall the pitiless fashion in which I complied with his request, and feel somewhat as if Mr. Post were the Bishop and I his Gil Blas. But however harshly I may have impersonated Gil Blas, Mr. Post betrayed no trace of the Bishop's pride of authorship. In fact he accepted most of my critical suggestions, mainly trivial, among them some that he demurred to at first, and upon which I insisted quite as strongly as politeness permitted. Only a man of Mr. Post's large and generous spirit would have consented to slay his literary progeny upon the advice of even the friendliest critic.

With the passing of Louis F. Post the cause of Single Tax has lost the most eminent interpreter of the philosophy upon which it is based. Fortunately he was spared to outlive Henry George by full thirty years, and thus in some sort to make up for that great thinker's too early death. In every one of those years he spent his strength with careless self-devotion, interpreting almost every subject touched by the magic hand of George, writing a great mass of essays and discussions, delivering many addresses and lectures, attending conferences and conventions, and producing many books, some of which I have not even mentioned by title.

You must not suppose that Louis F. Post was solely the economist and propagandist, the eager and tireless champion of the causes that he held dear. Much pre-occupied with the selfless task to which he gave his life, he was also

a social being of warm human sympathies, a delightful companion in hours of leisure. His smile was that of a man frank and brave. He was quick to catch the humor of a phrase or a situation. His outlook upon the world was one of unsuspicious good will. He cared little for dress, less for social formalities, not at all for what Mr. Turveydrop called "deportment." Yet his courtesy was unfailing—that "courtesy of the heart" which William C. Brownell tells us in his recent book, "Democratic Distinction in America," is our peculiar heritage and acquisition. Chaucer's definition of a gentleman, as "the gentle man," written by a courtier nearly five and a half centuries ago, and that of Robert E. Lee, the modern Virginian,—"a gentleman is one who never willingly reminds another of inferiority,"—both fit Louis F. Post as aptly as if especially made to express the man. I am sure that Mr. Post, like other civilized men, brushed his hair each morning, not less sure that the work of the brush would be thoroughly undone before he finished breakfast. His locks were as rebellious as those of Tommy Traddles, so rebellious that some strangers at first meeting Mr. Post, knowing him only as an advanced social philosopher, suspected him of philosophic anarchy. But Mr. Post's anarchy was restricted to his outer cranial covering; order and clarity reigned within.

How fortunate that he had so many years to preach from the text of Henry George! In that self-imposed task he interpreted, amplified, illustrated, illuminated a systematic doctrine of individualistic democracy. The Georgian doctrine of economic justice is truly individualistic, in that it sharply distinguishes between *meum* and *nostrum,* between what belongs of right to the individual producer of crops or manufactured goods by the coöperation of his labor and his capital, and what belongs to the community as the provider of communal needs—a value known as economic rent, created by no single individual, but arising from the presence and activities of all—a payment for the privilege of

using the earth, a free gift of nature to all living men. It was Mr. Post's task, ever ably executed, to spread abroad, and interpret in full detail, this, the most important philosophy, political and economic, ever proclaimed to a troubled world.*

E. N. VALLANDINGHAM.

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*EDITORIAL NOTE.—Mr. Vallandingham refers incidentally to Mr. Post's interest in religion. With his consent and approval we add the following:—

Mr. Post was born among the Presbyterians, and in his youth joined the Presbyterian Church in New York of which Dr. Howard Crosby was pastor. As he grew into young manhood, he became restless at the narrowness of his religious environment. One experience led to a crisis. His Sunday school teacher had warned him with great impressiveness against Thomas Paine as "an infidel." By chance taking up a copy of Paine's "Age of Reason," he saw the words "I believe in one God." He was so shocked that the author of such a statement could be called an infidel that he promptly forsook his church associations.

At a somewhat later time, his association with Henry George brought him into contact with John Filmer and L. E. Wilmarth, disciples of Henry George as well as of Emanuel Swedenborg. Questioning them about Swedenborg, he was led to try to read the "Divine Love and Wisdom," but found it difficult. Afterwards he became acquainted with A. J. Auchterlonie and Miss Alice Thacher, who with Mr. Filmer and Mr. Wilmarth formed the editorial board of *The New Earth*, a periodical advocating the economics of Henry George from the point of view of the New Church.

Miss Thacher had been brought up under New-Church influences, and was then assisting the Rev. C. H. Mann in editing *The New-Church Messenger*. She was a thoughtful student of Swedenborg's writings. Her acquaintance with Mr. Post afforded opportunities for conversing on religious subjects, and she was able to interpret some difficult points of religious doctrine and experience in a way that caught his attention and won his approval. He then turned to Swedenborg's book "Heaven and Hell," and read it with interest and satisfaction. He also came back to the "Divine Love and Wisdom," finding in it a religious philosophy which he could fully accept.

In the meantime Mr. Post and Miss Thacher were married. During their life before marriage and during their life together afterwards, Mr. Post became more and more vitally interested in

the principles of the New Church and in reading Swedenborg. In 1898 they moved to Chicago, where they edited together *The Public*. There with the approval of the Rev. L. P. Mercer, then pastor of the Chicago New-Church Society, Mr. Post became a member of the Society without going through the form of ecclesiastical affiliation.

When Mr. Post was appointed by President Wilson Assistant Secretary of Labor and moved to Washington, 1913, they attended the services of the Church of the Holy City, during the pastorates of the Rev. Frank Sewall and the Rev. Paul Sperry, and after a time they both transferred their membership from the Chicago Society to the Washington Society. In his latter days, Mr. Post read much in the New Testament, and Mrs. Post read much aloud to him from Swedenborg. The feature of Swedenborg's teachings which most impressed him was the doctrine of *Maximus Homo* (the Greatest Man), the doctrine that society as a whole is in the human form. Observation of the evidences that the Lord has already made His Second Coming was also very vital to him. In all essential respects he was very profoundly a New-Churchman. As in so many other cases, what the New Church did for him, it seems, was to bring him out of a state of doubt and denial of traditional orthodoxy into a rational belief in Christianity as taught in the spiritual truth of the Bible.

EMERSON AND THE DOCTRINE OF CORRESPONDENCE.

By Clarence Paul Hotson.[1]

As is clear enough from the lecture in "Representative Men" entitled "Swedenborg; or, the Mystic," Ralph Waldo Emerson (1803-1882) was interested chiefly in Swedenborg's doctrine of correspondence,—the idea that natural phenomena represent or symbolize the affections and thoughts of the soul. In my study of the relation of Emerson to Swedenborg I have had occasion to investigate in detail Emerson's interest in and use of this doctrine. In this paper I shall show the extent of Emerson's adoption of this idea, and of Swedenborg's influence upon him by means of it, before his essay on Swedenborg was published.

Emerson's earliest reference to this doctrine is in his "Journal" record of a letter to his aunt, Miss Mary Moody Emerson, in October, 1826. This letter praised a book which had first appeared in that year: "Observations on the Growth of the Mind,"—a rather poetic statement of Swedenborg's doctrine, by Sampson Reed (1800-1880), a prominent member of the Boston Society of the New Jerusalem, whom Emerson had known at Harvard. In the letter Emerson asked:

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[1] The author acknowledges the courtesy of Houghton Mifflin Company in permitting the use of certain copyrighted matter contained mostly in Emerson's "Journals" (ten volumes) and in the Centenary Edition of his works (twelve volumes, as follows: 1, Nature; 2 and 3, Essays; 4, Representative Men; 5, English Traits; 6, Conduct of Life; 7, Society and Solitude; 8, Letters; 9, Poems; 10, Lectures; 11, Miscellanies; 12, Natural History of the Intellect). "J." and "Centenary," with volume and page numbers, are used in most references in this article.

Has any modern hand touched the harp of great nature so rarely? Has any looked so shrewdly into the subtile and concealed connexion of man and nature, of earth and heaven? (J. II, 124.)

During March, 1831, Emerson wrote in his "Journal":

Will God work only in geology and not come into secret chambers of spirit? Seek to dwell with God, O man. (J. II, 365.)

On this the editors note that it was more and more impressed on Emerson in these years that Nature spoke by parables to man's spirit, and thus that religion was revealed to him each hour, and not merely in past centuries.

June 15, 1831, after the death of his first wife, Emerson wrote:

After a fortnight's wandering in the Green Mountains and Lake Champlain . . . I come again to my own place and would willingly . . . translate the fair and magnificent symbols into their own sentiments. . . . Only in God's own order, and by my concurrent effort, can I get the abstract sense of which mountains, sunshine, thunders, night, birds, and flowers are the sublime alphabet. (J. II, 384-385.)

December 3, 1831, Emerson wrote:

The soul and the body of things are harmonized; therefore, the deeper one knoweth the soul, the more intense is the love of outward nature in him. (J. II, 435.)

That Emerson derived such ideas either directly or indirectly from Swedenborg is probable in view of a letter he wrote to his aunt, Miss Mary Moody Emerson, December 25, 1831, in which he said:

How many changes men ring on these two words *in and out*. It is all our philosophy. Take them away, and what were Wordsworth or Swedenborg? (J. II, 440.)

Much later, between September 8 and November 16, 1853, Emerson wrote:

Swedenborg (existed to say) that inner and outer correspond. (J. VIII, 422.)

If Emerson thought this was all Swedenborg existed to say, he was surely in error.

May 11, 1832, Emerson wrote under the heading "Symbols" that everything, a cabinet of shells, a flora of the globe, or a history of beasts, is significant, an expression of the whole human mind (J. II, 478). July 15, 1832, he wrote:

> Swedenborg "considered the visible world and the relation of its parts as the dial plate of the invisible one." Quoted in *New Jerusalem Magazine* for July, 1832. (J. II, 500-501.)

This was Emerson's first mention by name of the New-Church organ. He used the quoted sentence in "Nature" (1836), his first published work, without mentioning Swedenborg or the New-Church periodical:

> The laws of moral nature answer to those of matter as face to face in a glass. "The visible world and the relation of its parts, is the dial plate of the invisible." (Centenary, I, 32-33.)

In the *New Jerusalem Magazine* for July, 1832, the quotation is part of an extract translated from a work of Claudius, a German contemporary of Goethe. The extract was entitled "About Swedenborg, on occasion of Counsellor Sandel's oration in his memory, before an assembly of the Royal Academy of Sciences in Stockholm." Sir Samuel Sandels pronounced this Eulogium, as a matter of fact, in the Swedish Hall of Nobles, in the name of the Royal Academy of Sciences, October 7, 1772, or some months after Swedenborg's death. The passage from which Emerson quoted reads:

> His apologist says: "he considered the visible world and the relation of his parts as the dial plate of the invisible one; and after being acquainted with the visible world, he ventured upon the invisible universe, first with conjectures, and then by degrees reared his system." (*New Jerusalem Magazine*, V, 437.)

"His apologist" is, of course, Sir Samuel Sandels, who pronounced the oration. Emerson's "Journal" version corrected the possessive pronoun ("*his* parts") which arose from imperfect translation of the German of Claudius.[2]

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[2] Claudius, as quoted in translation in this article, gave the date of Swedenborg's death as September 24, 1771, whereas it should

While at sea, returning from his first trip to Europe, Emerson wrote in his "Journal," September 8, 1833:

> There is a correspondence between the human soul and everything that exists in the world; more properly, everything that is known to man. (J. III, 201.)

On the preceding page he had mentioned Swedenborg. November 2, 1833, he wrote:

> There is not a passage in the human soul, perhaps not a shade of thought, but has its emblem in nature. . . The analogy is

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have been given as March 29, 1772. Sandels gave the correct date in his Eulogium, but said in the same sentence that on the 24th of *December*, last year (1771), Swedenborg had an attack of apoplexy. Claudius' mistake, apparently, arose through careless copying and translation through several languages. "It shows that he had before him nothing except the French translation which the Abbé Joseph Pernéty made. This worthy made the first French translation of Swedenborg's "Heaven and Hell"; but in it he took great liberties, even to the extent of correcting Swedenborg's statements. (Tafel, Documents Concerning Swedenborg, I, 637; II, 981). The Abbé brought out in two volumes at Berlin, in 1782 and again in 1786, an untrustworthy French translation of *De Coelo et de Inferno* (Heaven and Hell). (Odhner, Annals of the New Church, I, 117, 118, 130.)

Emerson had before him, then, an English translation of a German translation of a very free French translation of the Swedish original! The nearest parallel to the passage which Emerson used, which must, accordingly, represent the ultimate source of the passage in the Swedish original, I find in the English translation, made directly from the Swedish, which appears in Tafel's "Documents Concerning Swedenborg":

> That he explained both the visible and the invisible agreeably to the system he had adopted; that he drew conclusions from the visible respecting the invisible; and that he represented to himself another, spiritual world, in entire conformity with the world in which we live. (Documents I, 26.)

In this instance the presumably accurate translation is inferior to the inaccurate version from which Emerson took his sentence in "Nature." Though it was remote enough from Swedenborg when Emerson found it, it reflects well enough Swedenborg's general idea of correspondence.

felt to be deeper and more universal for every law that is revealed. . . .

Let a man under the influence of strong passions go into the fields, and see how readily every thought clothes itself with a material garment. (Is it not illustration to us of the manner in which every spirit clothes itself with body?) (J. III, 226, 227.)

That Emerson derived this idea from his reading of the *New Jerusalem Magazine* seems probable in view of the following "Journal" entry, May 3, 1834, in which he ascribes the doctrine to the Swedenborgians:

The Pythagorean doctrine of transmigration is an Idea; the Swedenborgian of affections clothed, is one also. (J. III, 293.)

This association, in Emerson's mind, of Swedenborgianism with the doctrine of transmigration of souls, a purely mechanical and accidental association be it noted, reappeared in the essay on Swedenborg, in which Emerson introduced entirely irrelevant allusions to this transmigration doctrine at the beginning, in the middle, and toward the end of his lecture, by way of explaining Swedenborg with a doctrine that has no relevancy to or consistency with anything the Swedish savant taught.

In his "Journal," October 31, 1834, Emerson wrote:

I believe in the existence of the material world as the expression of the spiritual or real[3]. . . . Is it not forever the aim and endeavor of the real to embody itself in the phenomenal? Broadway is Trade and Vanity made flesh. (J. III, 355.)

November 23, 1834, Emerson elaborated this idea in his "Journal," remarking that every institution, every man, every thought embodies, clothes itself externally with dress, houses, newspapers, societies:

As I sat in the Orthodox Church this day, I thought how brick and laths and lime flew obedient to the master idea that reigns in the minds of many persons, be that idea what it may, Jackson, anti-masonry, diffusion of knowledge, farm school, or Calvinism.

[3] In "Powers and Laws of Thought" Emerson used this sentence. (Centenary, XII, 5.)

Why then should the Swedenborgian doctrine be obnoxious, that in the spiritual world the affections clothe themselves with appropriate garments, dwellings, and other circumstances?. . . : (J. III, 370.)

In his lecture on "War," in Boston, in March, 1838,[4] Emerson showed how well he could turn to account this borrowed idea:

Thus always we are daunted by the appearances; not seeing that their whole value lies at bottom in the state of mind. It is really a thought that built this portentous war-establishment, and a thought shall also melt it away. Every nation and every man instantly surround themselves with a material apparatus which exactly corresponds to their moral state, or their state of thought. Observe how every truth and every error, each a *thought* of some man's mind, clothes itself with societies, houses, cities, language, ceremonies, newspapers. Observe the ideas of the present day,—orthodoxy, skepticism, missions, popular education, temperance, anti-masonry, anti-slavery; see how each of these abstractions has embodied itself in an imposing apparatus in the community; and how timber, brick, lime, and stone have flown into convenient shape, obedient to the master-idea reigning in the minds of many persons. (Centenary, XI, 163-164.)

This paragraph appeared on page 43 of "Aesthetic Papers," published in Boston, 1849, by Miss Elizabeth Palmer Peabody, who included in the same publication a paper on "Correspondence" by James John Garth Wilkinson (1813-1899) of London, the physician and Swedenborgian scholar (who at this time, 1849, was of great influence with Emerson, as I shall show hereafter), and also the oration on "Genius" by Sampson Reed, the Boston New-Church member who first interested Emerson in Swedenborg. In the same lecture on "War," Emerson said:

We surround ourselves always, according to our freedom and ability, with true images of ourselves in things, whether it be ships or books or cannons or churches. (Centenary, XI, 165.)

This idea of affections clothed found expression also in his poetry. In "The Problem," written November 10, 1839 (Centenary, IX, 405), Emerson sang:

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[4] Aesthetic Papers, Boston, 1849, 36, footnote.

Earth proudly wears the Parthenon,
As the best gem upon her zone,
And Morning opes with haste her lids
To gaze upon the Pyramids;
O'er England's abbeys bends the sky,
As on its friends, with kindred eye;
For out of Thought's interior sphere
These wonders rose to upper air.
(Centenary, IX, 7.)

And in "The World-Soul" (first published in 1847), Emerson wrote:

And what if Trade sow cities
Like shells along the shore,
And thatch with towns the prairie broad
With railways ironed o'er?—
They are but sailing foam-bells
Along Thought's causing stream,
And take their shape and sun-color
From him that sends the dream.
(Centenary, IX, 18.)

November 2, 1833, the day on which he first mentioned the clothing of thought in a material garment, Emerson wrote, in the same passage:

Nature is a language, and every new fact that we learn is a new word; but rightly seen, taken all together, it is not merely a language, but the language put together into a most significant and universal book. I wish to learn the language, not that I may learn a new set of nouns and verbs, but that I may read the great book which is written in that tongue. (J. III, 227.)

The following note, on the next page of the "Journal," reappears in "Nature" (1836), where Emerson also developed into a chapter the idea that nature is a language:

To an instructed eye the universe is transparent. The light of higher laws than its own shines through it. (J. III, 228,—cf. Centenary, I, 34.)

In a letter to Carlyle, November 20, 1834, Emerson remarked that the Swedenborgian saying, "The poetry of the Old Church is the reality of the New," is to be literally understood:

They esteem. . . the natural world as strictly the symbol or exponent of the spiritual, and part for part; the animals to be the incarnations of certain affections; and scarce a popular expression esteemed figurative, but they affirm to be the simplest statement of fact. (Carlyle-Emerson Correspondence, Boston, 1883, I, 32.)

December 14, 1834, Emerson asked why we can find a spiritual meaning in every natural fact (J. III, 234); June 17, 1836, after a note on Swedenborg, he wrote that a fact is the terminus or fulcrum of spirit (J. IV, 71); and September 28, 1836, that the world is symbolical to Swedenborg (J. IV, 111).

In "Michael Angelo," a lecture given in 1835 (first published in 1837), Emerson began by saying:

Few lives of eminent men are harmonious; few that furnish, in all the facts, an image corresponding with their fame. (Centenary, XII, 215.)

If this use of the word does not seem clearly to express Swedenborg's idea, or show his influence, the following passage comes nearer to doing it:

All men have an organization corresponding more or less to the entire system of Nature, and therefore a power of deriving pleasure from Beauty. (*Ibid*, 218.)

The influence of Swedenborg is most evident in Emerson's use of the term and idea of correspondence in his first published work, "Nature" (1836):

Every hour and change corresponds to and authorizes a different state of the mind, from breathless noon to grimmest midnight. (Centenary, I, 9.)

The entire chapter on "Language" is an exposition of the doctrine of correspondence, which he derived largely through Sampson Reed from Swedenborg:

Particular natural facts are the symbols of particular spiritual facts. Nature is the symbol of spirit. . . The use of the outer creation (is) to give us language for the beings and changes of the inward creation. (Centenary, I, 25.)

It is not words only, says Emerson, that are emblematic; it is things which are emblematic:

Every natural fact is a symbol of some spiritual fact. Every appearance in nature corresponds to some state of the mind, and that state of the mind can only be described by presenting that natural appearance as its picture. . . . Light and darkness are our familiar expression for knowledge and ignorance; and heat for love. (Centenary, I, 26.)

There is nothing lucky or capricious in these analogies, but they are constant, and pervade nature:

These are not the dreams of a few poets, here and there, but man is an analogist, and studies relations in all objects. (*Ibid*, I, 27.)

Because of this radical correspondence between visible things and human thoughts, language in its origin is all poetry, or symbolic. The moment our discourse is inflamed with passion or exalted by thought, it clothes itself in images:

A man conversing in earnest, if he watch his intellectual processes, will find that a material image more or less luminous arises in his mind, contemporaneous with every thought, which furnishes the vestment of the thought. Hence, good writing and brilliant discourse are perpetual allegories. The imagery is spontaneous. (*Ibid*, I, 31.)

Parts of speech are metaphors, because the whole of nature is a metaphor of the human mind:

The laws of moral nature answer to those of matter as face to face in a glass. (*Ibid*, I, 32-33.)

Emerson liked this so well that in his remarks at the meeting for organizing the Free Religious Association, Boston, May 30, 1867, he repeated it as follows:

The perfect law of duty corresponds with the laws of chemistry, of vegetation, of astronomy as face to face in a glass. (Centenary, XI, 479.)

But to get back to "Nature":

This relation between the mind and matter is not fancied by some poet, but stands in the will of God, and so is free to be known by all men. . . It is the standing problem which has

exercised the wonder and the study of every fine genius since the world began. . . (*Ibid,* I, 33-34.)

Emerson then mentioned Swedenborg at the end of a list of others, not one of whom, it is safe to say,—nor perhaps all put together,—ever did so much for and with the doctrine of correspondence as Swedenborg did.

To the wise, said Emerson, a fact is true poetry, and the most beautiful of fables (*ibid,* I, 75). In the following sentence near his conclusion, he used two of Swedenborg's characteristic words in Swedenborg's sense:

A correspondent revolution in things will attend the influx of the spirit. (*Ibid,* I, 76.)

Emerson wrote in his "Journal," May 8, 1837, that it ought to have been more distinctly stated in "Nature" than it is, that life is our inexhaustible treasury for thought. (J. IV, 234.)

August 19, 1837, Emerson wrote in his "Journal":

The secret of the scholar or intellectual man is that all Nature is only the foliage, the flowering and the fruit of the soul, and that every part therefore exists as emblem and sign of some fact in the soul. . . Let me once go behind any material fact and see its cause in an affection, an idea, and the fact assumes at once a scientific value. (J. IV, 281-282.)

He made this note with his forthcoming address on "The American Scholar" in mind. In this address, August 31, 1837, he said:

He [the scholar] shall see that nature is the opposite of the soul, answering to it part for part. One is seal and one is print. Its beauty is the beauty of his own mind. Its laws are the laws of his own mind. (Centenary, I, 86-87.)

That Emerson derived his ideas of correspondence from Swedenborg, directly and indirectly, is clear from a paragraph in this address:

He [Emanuel Swedenborg] saw and showed the connection between nature and the affections of the soul. He pierced the emblematic or spiritual character of the visible, audible, tangible world. (*Ibid,* I, 113.)

In his "Journal," October 2, 1837, Emerson wrote:

> Admire the world, and admire the more true world of which this is the image. (J. IV, 306.)

Between October 8 and 12, 1837, he wrote that all exterior life declares interior life (J. IV, 315). In the "Divinity School Address," July 15, 1838, he said:

> When the mind opens. . . . then shrinks the great world at once into a mere illustration and fable of this mind. (Centenary, I, 120.)

In "Demonology" (1839) Emerson said that not a mathematical axiom but is a moral rule (Centenary, X, 11). In the *"Journal"*, Emerson wrote:

> Whenever we are wise, the whole world is wise and emblematic. (J. V, 297, October 21, 1839.)
>
> Genius avails always itself of a fact as language for its abstractions. (J. V, 370, January, 1840.)
>
> Every natural fact is trivial until it becomes symbolical or moral. (J. V, 421, between June 24 and 29, 1840.)
>
> Life is emblematic to every good mind. (J. V, 461, September 19, 1840.)

In "Thoughts on Modern Literature," a leading article in the *Dial* for October, 1840, Emerson wrote:

> The great lead us to nature, and in our age to metaphysical nature, to the invisible awful facts, to moral abstractions, which are not less nature than is a river, or a coal-mine,—nay, they are far more nature,—but its essence and soul. (Centenary, XII, 315.)

In the "Journal," January 11, 1841, Emerson wrote:

> You have quite exhausted its [nature's] power to please, and to-day you come into a new thought, and lo! in an instant there stands the entire world converted suddenly into the cipher or exponent of that very thought, and chanting it in full chorus from every leaf and drop of water. (J. V, 507-508.)

January 17, 1841, Emerson asked what the love of nature is but the presentiment of intelligence of it: nature preparing to become a language to us (J. V, 510).

The idea of correspondence similarly runs through the first series of "Essays," published in 1841:

> The fact narrated must correspond to something in me to be credible or intelligible. (Centenary, II, 5.)

In the same essay on "History" Emerson said that there is no state of society or mode of action in history to which there is not something corresponding in the individual's life (8); that all history becomes subjective (10); that all public facts are to be individualized, and all private facts are to be generalized (21); and that every thing the individual sees without him corresponds to his states of mind (23). In "Prudence" he wrote:

> The world of the senses is a world of shows; it does not exist for itself, but has a symbolic character. . . (Centenary, II, 222.)

In the "Journal," between April 6 and 9, 1842, Emerson remarked on the symbolical character of everyday work and life (J. VI, 191). In "Natural History of Intellect" (1870 and 1871) he said:

> Our eating, trading, marrying, and learning, are mistaken by us for ends and realities, whilst they are properly symbols only . . . (Centenary, XII, 19.)

In "The Poet" (Essays, Second Series, 1844), Emerson mentioned Swedenborg among the "highest minds that have never ceased to explore the double . . . or manifold meaning of every sensuous fact" (Centenary, III, 4). "Language is fossil poetry" (22).

His "Journal," between June 7 and 23, 1845, places under "Eminent Experiences: Eras" the doctrine of symbols and correspondence (J. VII, 68). In January, 1861, he included under Eras "The doctrine of Correspondences" (J. IX, 295). August 2, 1847, he wrote:

> The highest value of natural history. . . is its translation into an universal cipher applicable to man viewed as intellect also. (J. VII, 312.)

He would rather have a good symbol of his thought, or

a good analogy, than the suffrage of Kant or Plato (J. VII, 426, between March 31 and April 6, 1848). This sentence does duty in "Poetry," compiled 1875 (Centenary VIII, 13).

In the "Journal," VII, 554, between November 9 and 14, 1848, Emerson remarked that the human body is undoubtedly the true symbol, true and highest and most instructive. This suggests Swedenborg's elaborate use of the parts and functions of the human body as symbols, and also the work of his disciple, Dr. J. J. Garth Wilkinson of London, who greatly attracted Emerson at this time.[5]

March 19, 1849, Emerson noted that organic matter and mind were got from the same law, so correspond (J. VIII, 9).

In "Uses of Great Men" (written and finished by 1849 at the latest, though not published until 1850), Emerson said:

> Each material thing has its celestial side; has its translation, through humanity, into the spiritual and necessary sphere where it plays a part as indestructible as any other. (Centenary, IV, 11.)

Things used as language are inexhaustively attractive (*Ibid*, 56). They are knowable because, being from one, things correspond. The correspondence of heaven to earth, of matter to mind, is our guide (62).

By the time, therefore, that Emerson came to write for publication his lecture on "Swedenborg; or, the Mystic," he had used or referred to the idea of correspondence at least seventy times, and had mentioned Swedenborg in connection with it at least eleven times; only three times, however, in his published works.

In my next paper I shall discuss Emerson's treatment of the doctrine, and of Swedenborg in connection with it, in the lecture just mentioned.

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[5] See J. VII, 318-319; VIII, 21, 62, 224-5, 511, 550, 579; IX, 124; X, 74, 92, 416; Centenary, IV, 111; V, 250.

SWEDENBORG AND THE DOCTRINE OF EVOLUTION

By the Rev. Lewis Field Hite

THE word "evolution" has been used so variously in recent professional as well as in popular discussion that much confusion and doubt has arisen as to the precise and proper meaning in a given application. It is made to cover indiscriminately improvement, development, progress, growth, or even change. We find, for example, such expressions as "the evolution of the steam engine," "the evolution of the plot" in a drama, "the evolution of civilization," "the evolution of the child," or "the evolution of fashions." Evidently these are processes of very different kinds; and it causes obscurity and perplexity to apply the same word to them all.

It is one of the remarkable, perhaps characteristic, features of our present day vocabulary that the word "evolution" has come into such general use. It may be well said that this wide popular acceptance of the term is the fashion of the period. If we look into the grounds of this acceptance, we may identify two principal agencies which have played a large part in bringing about the result. First of all, the naturalistic habit of mind induced by the pervasive influence of mechanistic science, especially in the field of biology, has moulded public opinion to a favorable attitude towards a mechanistic philosophy of nature and interpretation of life. In the second place, the popular mind as well as the professional mind has been overwhelmed by the untiring and systematic evolutionistic propaganda. These two factors combined have succeeded in putting the doctrine of evolution into the forefront of scientific and popular interest, and have given to the word "evolution" an extraordinary vogue.

The history of the doctrine of evolution is an interesting story. Darwin's "Origin of Species" appeared in 1859. From the point of view of painstaking investigation and careful writing it was a book of extraordinary merit. It is curious to note that, so far as the indexes to his works show, the word "evolution" does not occur in his writings. It seems that among those who read his book critically was Louis Agassiz, perhaps the greatest naturalist of his generation, certainly one of the greatest of history. On the basis of his knowledge and studies (some may be inclined to say on the basis of his prejudices), he rejected Darwin's theory of the origin of species. The great French naturalist, Cuvier, also rejected the theory. Meantime the youthful, brilliant and eloquent T. H. Huxley vigorously championed Darwin; and he was joined by A. R. Wallace, G. J. Romanes, and others. As a result, an active, widespread, and often acrimonious, evolutionistic propaganda was set going, which has continued down to the present time. A bitter controversy was precipitated by the attack of the evolutionists upon the story of creation as given in the early chapters of Genesis. This raised the issue between the Christian doctrine of creation and the theory of evolution, and tended to divert sober and well-equipped criticism. The center of the controversy was, and to a large extent still is, the origin of species. Agassiz took the ground that species are fixed and unalterable,—natural, original types that were created so. Darwin undertook to show that species are modifiable, and that by continued modifications in a given direction, one species may change into another. Here again the controversy took on an acrimonious character from the fact that Darwin suggested that men were descended from monkeys. This formula shocked the Christian conscience, and placed man's heredity on the level with that of brutes.

But outside this field of controversy, an increasing amount of systematic investigation and experimentation went on, and Darwin's observations and arguments were immensely supplemented. The process of evolution was extended in

theory from the origin of species to the whole field of biology, and further to the whole field of nature. All kinds of animals and plants were arranged in genetic series, and the theory of evolution postulated that all plants and animals originated through gradual modifications from single-celled organisms, and these from protoplasm. This simple scheme is very attractive to the imagination and to mechanistic thinking; and its acceptance has been correspondingly easy and rapid. Finally, the idea of evolution has been extended to social development, to mental development, and to the universe as a whole. In short, the idea passed from biology to natural history, and then to natural philosophy, and lastly to the philosophy of the universe. According to the theory, the stars and planets as well as all living beings evolved from microscopic and ultra-microscopic beginnings. Mind and art as well as nature evolved. Not merely the bodies but the spirits of men evolved. Even God Himself was evolved. Evolution was conceived as a universal process, and became the dominant idea of the age. Preachers and teachers, authors and statesmen, hearers and readers accepted the philosophy, and proclaimed evolution as a universal fact.

With the extention and further application of the doctrine of evolution, investigation and experimentation became more rigorous, and students of the first rank became more critical. The results of previous investigations and experiments were carefully reviewed. The various special theories were examined and tested; doubts and questions arose as to the sufficiency of these theories. Darwin was a careful and cautious theorizer. On the basis of observed variations and modifications in individuals and in species, he supposed that, if these variations and modifications were directed along certain definite lines of change, they would accumulate to such an extent that new species would be the result. He was well aware that under actual observation no such new species arose; but he made the further supposition that, if sufficient time were allowed, new species would

be formed in this way. The field of geology with its immense stretches of time offered substantial support to his contention. He also observed that individuals and species had to struggle with each other and with the adverse conditions of the environment for existence and survival. He assumed that certain variations and modifications, if properly grouped, would give an advantage in the struggle of life, so that the possessor would survive and the others would perish. This he called "the survival of the fittest." The process by which the favorable variations and modifications were preserved and accumulated was a sort of natural selection. So he proposed the "Theory of Natural Selection" as the explanation of the assumed transmutation of any given species into a new one. Darwin knew that no such change ever took place within the field of observation or recorded history; but he argued that the fossil remains of animals and plants would establish the fact of transmutation, and verify his theory. Subsequent investigation, however, has shown that Natural Selection of itself would not operate to produce new species. Certain experiments in artificial breeding systematically conducted do suggest that there is a capacity in species to change along selected lines; but in nature variations and modifications are inevitably swamped by interbreeding. As a matter of fact the results of artificial breeding have left the case in doubt.

The interest aroused by Darwin's work led to widespread and systematic studies of the origin of species. His theory of Natural Selection having been found inadequate, various supplementary theories and substitutes were proposed. Hugo De Vries of Holland made a careful study of the evening primrose. He observed that among the primroses in the open fields well-marked varieties appeared. These he called "mutants"; and the fact of their appearance he called "mutation". He took these varieties to be "elementary species". After prolonged observation and experimentation this lead to the "Theory of Mutations". This is partly a supplement to and partly a correction of Darwin's

view. Darwin thought that any and all variation, if properly directed and successively augmented, would be effective. The Mutation Theory is, that there are sudden and extraordinary variations which from the start are the beginnings of new species. Numerous instances of mutation have been observed; and various means have been used to bring them about artificially, but there is a lack of evidence that such mutations are preserved. In fact the theory encounters at least two formidable difficulties: first, that under natural conditions cross-breeding would bring about a reversion to the original type; and, second, that at least in many cases the mutants die. It may be remarked in this connection, that, as is the case with all artificial experimentation, the bearing of Burbank's experiments are in doubt.

Perhaps the strongest support of evolution is the fact and the theory of heredity. Before the advent of Darwinism, J. P. Lamarck, the great French evolutionist, explained the origin of species on the principle of heredity, and assumed in particular that acquired characters were inherited. Darwin ridiculed the idea; but later investigations, while rejecting Lamarck's contention, have made heredity the fundamental principle of the theory of evolution. It is obvious that, if new species are to originate from previous species, the variations and modifications in the parent must be inherited by the offspring. Consequently, an immense amount of investigation has been carried on to determine as fully as possible the nature and process of heredity. Between 1855 and 1865, G. J. Mendel, a Silesian monk, abbot, and teacher, made extensive experiments crossing different varieties of peas. He published his results in 1866; but they did not become generally known or appreciated until about 1900. He found that if two varieties, tall and dwarf, for example, were crossed, the offspring would all be tall. If these offsprings were bred, they would give some tall which would breed true, some would be tall but would give some tall and some dwarf, some would be dwarf and breed true. This would be repeated for successive

generations; and the proportion of three dominant to one recessive was maintained throughout. Characters which behaved as tallness in this case, Mendel called "dominants"; and characters which behaved as dwarfness, he called "recessives". He found that these characters preserved their independence in the course of successive breeding. By virtue of the independent behavior of the dominants and recessives in breeding, Mendel was enabled to establish a relation of correspondence between this behavior and the behavior of certain microscopic units in cell division and in cell union. This correspondence is sufficiently remarkable; but the microscopic investigation of cell constitution and cell behavior becomes so elaborate and complicated that interpretations and conclusions become more and more doubtful. As a mechanism of heredity, Mendel's law involves such complicated conditions, and has developed into such a complicated theory, that the fact of heredity affords very little support to the theory of evolution. What the evolutionists call "the causes of evolution" and "the process of evolution" remain in obscurity.

In estimating the value of the theory of evolution, the primary consideration is, that evolution is not an observed fact. This all critical students admit. Critical students also admit that evolution is not, strictly speaking, a validly inferred fact. In view of these admissions, the status of evolution becomes a matter of the kind and degree of evidence in its favor. The forms of evidence usually cited are: 1, paleontology; 2, geographic distribution; 3, classification; 4, comparative anatomy; 5, blood tests; 6, embryology; and 7, experimentation.

Before considering this mass of evidence, we should bear in mind certain important distinctions. In any field of science, we are supposed, or required, to have the facts, to observe the facts, and to interpret the observations. In the abstract, the distinction between facts, observations, and interpretations, seems fairly obvious. But when we follow closely and critically scientific procedure, we find it no easy

matter to determine when we have before us facts, when observations, and when interpretations. The reason is, that what we take to be facts are so involved in observations and interpretations that the matter-of-fact character of the object often disappears under critical analysis. To use Swedenborg's language, we find ourselves dealing with appearances, not with realities.

Turn now to evidences. It is not claimed even by stanch evolutionists that the forms of evidence, singly or combined, are conclusive, but that they all point in the same direction, and so produce a cumulative effect. But, of course, the pointing is an interpretation; and the interpretation involves facts beyond the range of observation in space and time. Perhaps the most interesting and significant field of observation in the world of living beings, is the natural groups which plants and animals form; and these groups constitute the material for the observations which lead to classification. Classification grows out of the observation of the likenesses and differences which animals and plants exhibit; and the scientific value of the classifications depends upon the proper selection of likenesses and differences,—likeness in general appearance and behavior, likeness in structure and function, especially the structure and function of organs of locomotion, organs for the appropriation of food, and organs of reproduction. Interest in evolution has emphasized the importance for classification of the organs of reproduction. This has introduced a vast amount of speculation in the interpretation of class relations; and classes have been connected on the basis of a supposed relation of genetic dependence, to the comparative neglect of other features. Classification is a most difficult and complicated task. If we could rise above space and time, and view the whole body of animals and plants in the entire range of space and time, the immense number and variety would be overwhelming. There would, of course, be observable likenesses and differences; and these would afford the beginning of classification. Many of the groups would

be well marked; but in other cases there would be intermediate and doubtful specimens, which might be put arbitrarily either in one class or the other. In view of this situation, the attempt might well be made to arrange all the groups in a continuous series, such that you might pass from one group to another through the intermediates; and this picture might suggest a genetic relation between group and group. This suggestion is actually adopted by the theory of evolution; but there is one stumbling block to this interpretation. In the series, there are groups known as species, such as dogs, cats, hogs, sheep, horses, oak trees, apple trees, and so on. These species are not only well marked, but they are fixed and unalterable, so far as our observation extends. They are fixed and unalterable because they breed true to type; and no species will interbreed with another. In the face of this obstacle, the evolutionist calls attention to the variations and modifications that occur within the species, and makes the suggestion that, although these variations and modifications do not under observation or within historical records show a transition from one species to another, still if time were allowed they would accumulate to such a degree that they would make the transition. Appeal is therefore made to the records of geology, and to the fossil remains of animals and plants. When, however, we consider how extremely meager the record is, we see that it does not and could not exhibit the transition. Take for example the supposed record of man. The oldest fossil that has been classed as human, the so-called "Java ape-man" (*pithecanthropos*), is assigned to the period of 500,000 years ago; the next oldest, the "Heidelberg man", to about 375,000 years ago; the "Piltdown man", to 150,000 years; the "Neanderthal man", to 50,000 years; and the "Cro-Magnon man" to 25,000 years. In more recent periods human fossils become more frequent and more complete. Passing back from the "Cro-Magnon man", we have a stretch of 475,000 years with the appearance of only these three sets of fossil fragments which have been reconstructed into the

human form. It is obvious that we are here in the realm of interpretation and of the free exercise of the "scientific imagination". To suppose a genetic connection covering these spans of hundreds of thousands of years is near akin to groundless fancy. Darwin himself recognized the inadequacy of the paleontological record; but he expected that the defects would be supplied as further investigation added new material. There has been some filling in of the record, but the situation remains substantially the same. No one seriously claims that the material of paleontology furnishes proof of evolution, although as Darwin affirmed, this is the only field in which positive proof could be obtained. The situation has not been significantly changed by subsequent investigations in comparative anatomy, embryology, and blood tests; they all involve speculations as to past conditions. Artificial experimentation has produced some remarkable results; but the fact of being artificial weakens the application to natural conditions.

We may say, then, as to the scientific status of the theory of evolution, that it is an interesting and possibly valuable hypothesis, but that on the evidence no one is constrained to accept it.

As for its bearing on the philosophy of the day and popular thought, more can be said. The doctrine of evolution has been extended from the field of biology to the universe at large, natural and spiritual. When the biologist has observed, classified, and interpreted the facts of his department, his work is finished. It adds nothing to his knowledge or understanding to assume that the facts before him are connected with other facts, not observed but only imagined, which lie beyond the limits of observation. It is true that heredity is an observed fact; but it is no explanation to assume that a character is inherited, when the line of inheritance is unknown, and the ancestor is only supposed to have existed. Such a hypothetical explanation gives a false security and a spurious satisfaction, which leads the interest out of science into speculation. Thus, although it

has served as a stimulus to scientific interest and activity, the doctrine of evolution has had a distracting and detrimental effect upon biology, and has diverted it into the fields of speculative philosophy. The notion of evolution has controlled and directed scientific procedure, and infected scientific motive; and the result has been mischievous.

The field of evolution has been gradually extended from biology to natural science in general, and, by an inevitable transition, from natural science to natural philosophy; so that the theory of evolution has assumed the character of a philosophy of nature, and has imported into natural philosophy the form of naturalism which undertakes to trace all origins back to simple aggregations of matter, and all living beings back to one-celled organisms and protoplasm. In the attempt to develop and justify this view, the theory has come into direct and deliberate opposition to the Christian doctrine of creation. First of all, the Darwinian theory of the origin of species was a direct challenge of the story of creation in Genesis; and this challenge precipitated a vehement partizan controversy, which soon involved the whole Bible, and in due course the religious and moral interests of the Christian world. The evolutionists seized an advantage by attacking some weak points of Christian doctrine and tradition,—to begin with, the literal interpretation of the story of creation. Naturalism, grounded in natural science and dominant in evolutionistic philosophy, placed itself at war with the whole body of religious and spiritual interpretation of the universe, and waged its warfare under the pretext of an attack on outworn and barbaric traditions. Human history as well as human nature was interpreted in evolutionistic terms, and in the evolutionistic manner. The evolutionistic habit in the field of biology of passing back from the facts of observation to fictions of the imagination which were located in the unexplored regions of the limitless past, was transferred to the study of history, and the facts of record were explained on the basis of imaginary prehistoric conditions. In the same spirit and manner the

"historical imagination" was given free rein in the field of Biblical scholarship; and under this treatment the Bible has been transformed from the inspired Word of God to the natural history of a "religiously endowed people." For the popular mind as well as for the scholarly mind to an unknown extent the result has been to put the Bible in the class of evolutionary products, and under the law of naturalism. It is true that some scientists have arisen to protest in the name of evolution against the charge of infidelity, atheism, and irreligion, which, as revealed by the Scopes trial and its aftermath, had found deep lodgment in the public mind. These scientists impressively affirm that science and religion are not opposed to each other; some of them undertake to argue that evolution is consistent with a religious view of things. This is a curious state of mind, and merits close study. Way back in the Middle Ages the issue between science and religion was the occasion of the doctrine of the "twofold truth". It was held that a man could believe in both science and religion, because the truth in each was different, and what was true for the one need not be true for the other. The modern form of this seems to be what may be called the two-compartmental mind. A man has his science in one compartment and his religion in the other. He thinks, as Prof. A. N. Whitehead expresses it, homogeneously in either; but when he passes from one to the other he thinks heterogeneously. In other words, a man can jump from one compartment over into the other under the impression that he is thinking homogeneously; he imports material from one compartment into the other arbitrarily and under the sway of certain interests, but the material is really heterogeneous. It seems that there has been a great deal of this kind of thinking done in all ages of mankind; but the prevalence of naturalism at this day gives occasion for an extraordinary amount of it. Evolutionistic philosophy is naturalistic in principle and outcome; so is the natural science of the day. This should be recognized by those who wish to maintain a religious and

spiritual view of the world; otherwise they are in danger of falling into the two-compartmental state of mind, and thereby playing into the hands of naturalism; that is, of giving evolutionism a character which is alien and abhorrent to it.

Evolutionism and naturalism are veritable obsessions of the mind of the age. There is nothing which Swedenborg more constantly and positively condemned as fundamental evil than naturalism as a philosophy of life. The naturalism of his day, stimulated by the recent marvelous development of science in mathematics and physics, prevailed in the upper classes; but in our day, fortified by the immense progress of science in all directions, naturalism has become the controlling force in the thinking of all classes, and has displaced morality and religion as standards of right living. We have only to look around to appreciate the full measure of the appalling results. According to the New-Church doctrines, real and true marriage love is the supreme attainment of human life, and the indispensable requisite of social order and progress. As contrasted with that ideal, what does it mean that at the present time there is one divorce to every seven marriages in this country; that indecent books, plays, magazines, and newspapers submerge the public, young and old; that murder, theft, and general lawlessness, political and social corruption, are becoming organized and defiant? It means that moral standards are relaxed or repudiated; that the restraints and controlling influences of morality and religion are cast off; that self-assertion, self-gratification, independent self-direction, have become the principles of personal behavior. The naturalistic assumption that men are self-existent, independent, self-sufficient beings, the highest development of animality, is at the basis of the philosophy of those who are reacting so blindly, and yet with an ill-fated sense of superiority, against the standards of morality and religion. It is vain and delusive to assert that there are other standards of morality and religion besides the recognized traditional standards, and that we as

moderns should develop new and higher standards. That new and higher standards are not and cannot be attained in the atmosphere and under the leading of naturalism, is obvious from present conditions. We hear and read much fine rhetoric about Christian ideals and the Christian spirit; but close attention usually discovers the two-compartmental mind,—a course of naturalistic thinking, and a body of Christian ideas. Evolution is the prevailing form of naturalism at the present time. The doctrine of evolution —or perhaps we should say the militant evolutionist and his evolutionistic propaganda—is largely responsible for the existing perversions and evils of the world's thought and conduct. Evolution as a scientific hypothesis is legitimate; but evolutionism as an intolerant, reactionary, and militant philosophy of nature and life, is a deeply hurtful influence.

Many Christian scholars and others have accepted the doctrine of evolution, and have tried to give it a spiritual and religious interpretation. If evolution were a fact, then of course Christian thought would have to accept it, and adapt itself to it as fully as possible. Some New-Church people have accepted the doctrine quite confidently, and believe that they can make it square with the teachings of the Church. Of these Dr. John R. Swanton has been an earnest and tireless spokesman. His book, which has just appeared, "Emanuel Swedenborg, Prophet of the Higher Evolution",* is the latest statement of his views, and gives the results of his study of the subject. The title implies that evolution may be viewed as a higher process than that which is ordinarily meant by the term, and that Swedenborg teaches this higher evolution. If this is really true, it is a matter of great importance to science and to philosophy. In arguing such a thesis, it is a prime requisite that the two senses of the word should be made clear and distinct, and that the distinction should be consistently maintained. In general, the subject of evolution should be approached in an

* *Emanuel Swedenborg, Prophet of the Higher Evolution.* By John R. Swanton, Ph.D. New York: New Church Press. 1928. 130 pp., 12 mo. Boards, $1.25.

impartial temper and in a strictly scientific manner. One who has been overwhelmed by the evidence in its favor would find it hard to avoid the position of a special pleader. If he has been submerged in the evolutionistic propaganda, he will hardly be able to think freely and clearly on the subject. There is a difference of opinion among New-Churchmen as to the truth of the doctrine of evolution; and this makes it all the more desirable that the approach be both critical and unbiased. The New-Churchman would first of all want to get and keep in the light of the Church; and then he would want to proceed in a strictly scientific and philosophical way. He should have a decent respect for the opinions of the great scientists who have devoted their lives to the study and investigation of the subject, but he should have still more respect for the facts and the logic of the case. If he prefers to surrender his opinions to those of "the authorities", then he should be satisfied to repeat their opinions, and not undertake to discuss the subject. There is a special obligation upon the New-Churchman that he should test Swedenborg's language by the facts and the situation he had in mind, and not by the language of modern scientists. The real question is, whether the facts and the situation which Swedenborg had in mind agrees or disagrees with the facts and the situation which modern scientists have in mind. If so, then we may properly consider the agreement as to theory, and then as to description. It is, of course, important to bear in mind the progress of science,—the new facts that have been observed, the new methods that have been adopted, and the new interpretations that have been acquired. In short, Swedenborg should be studied in his own light, in the light of his own times, and in the light of our times. Opinions are valuable; but they cannot be properly accepted apart from the grounds upon which they rest. Swedenborg should not be finally judged by the opinions of others, however important the opinions may be. Some commentators on Swedenborg are prone to assume airs of superiority, natural to editors and authors,

and to pass condescending and authoritative judgments. Such judgments should be accepted with due caution, and tested by reference to meaning and fact. The study, interpretation, and exposition of Swedenborg should be undertaken with full scientific and philosophical seriousness; it calls for the best in the best of us.

Dr. Swanton has a thesis to maintain, the very grave thesis that Swedenborg teaches a doctrine of evolution. He orders his material with reference to this thesis; and this involves stating the case for evolution and also for Swedenborg's position. Accordingly, he has a preliminary chapter on "The Meaning of Evolution". This is followed by a sketch of the history of the doctrine. Then follow four chapters headed respectively "Swedenborg's Methodology", "Swedenborg and Inorganic Evolution", "Swedenborg and Organic Evolution", and "Swedenborg and Cultural Evolution". Then we have a chapter on the "Views Expressed by Swedenborg in His Later Writings", and a chapter on "Swedenborg's Cosmology and Current Beliefs". Two critical chapters, one on "The Inadequacy of Present Evolutionary Theories", and the other on "The Cause of Evolution", and finally a brief chapter stating "Conclusions", complete the treatise. The book is attractively printed, and invites the interested reader. Within the small compass of 130 pages, the treatment is necessarily condensed; and there is some evidence of haste in its composition. On the whole the reader does not feel that the author is at his best in this development of his own views. The book will no doubt stimulate further reading and study, although it may not prove convincing in its main contention.

Dr. Swanton is an avowed and convinced evolutionist; he affirms that the proof of the actuality of evolution is overwhelming. However this may be, our concern is first of all with the meaning of evolution in his discussion. In the opening chapter he quotes some definitions: first, Herbert Spencer's nonsensical statement in his "First Principles"; then two definitions from dictionaries, which are presum-

ably second-hand. Most authoritative is the quotation from Huxley, which, like most of Huxley's statements, is interesting on its own account. This reads: "Evolution, or development, is in fact at present employed in biology as a general name for the *history* of the steps by which any living being has acquired the morphological and the physiological characters which distinguish it". This, be it observed, is a very different thing from evolution as the *process* by which the organic individuals and species were developed each from the preceding; in other words, as the process by which species were originated by transmution from one to the next in order. Next, he says, very significantly, "The hypothesis of Evolution supposes that in all this vast progression there would be no breach of continuity, no point at which we could say 'this is a natural process,' and 'this is not a natural process'." Here two things are to be noted. First, that evolution is an hypothesis, and as such *supposes* that certain things have occurred in a continuous series, "without a break of continuity". These two features, "hypothesis" and "continuity", are essential to the proper and precise meaning of evolution. As to this there is no better authority than Huxley, who was in the habit of thinking clearly and "homogeneously" on this subject. The next point is, that Huxley emphasizes, as a characteristic of evolution, that it is a *natural process;* in short, evolution is natural and a continuous process. As natural, it precludes all supernatural interference; and its continuity is maintained by generation, with all its implicates of heredity, the transmission of acquired or germinal characters, etc. Next we come to a characteristic piece of evolutionistic confusion, the confusion, namely, between evolution and development; for Huxley goes on to say, as quoted from the "American Addresses": "[the whole process of evolution] might be compared to that wonderful process of development . . . in virtue of which there arises, out of the semi-fluid, comparatively homogeneous substance which we call an egg, the complicated organization of one of the

higher animals". Here Huxley loses sight of the fact that the process of evolution and the process of development (as exemplified in the egg) are distinctly and radically different. The process of development is continuous, and is confined within the individual. The process of evolution is supposed to pass from one individual to the next, and is in this respect discontinuous; for there is a separation of individuals in generation; and in spite of the continuous process in passing from parent to offspring, the parent does not grow into the offspring, as the egg grows or develops into the chick, and the chick into the hen. The hypothesis of evolution is concerned directly, not with the transition from parent to offspring, but with the transition from one kind of animal or plant to another kind,—a very different sort of transition, as one may be observed, the other not.

Dr. Swanton accepts Huxley's definition, and presumably has it in mind whenever he uses the word "evolution". By "evolution" he means "the production of one unit out of a pre-existing unit"; and he emphasizes that we must keep in mind "that evolution involves the successive production of substance from substance, or organism from organism, on the material plane".

The chapter on "The History of the Doctrine" is a rapid sketch, including the history of the general doctrine up to modern times, the history of inorganic evolution (mainly the nebular hypothesis), and the history of organic evolution, with special reference to the Lamarckian theory of "acquired characters", Darwin's theory of "natural selection", August Weismann's refutation of Lamarck, Gregor Mendel's experiments on the laws of heredity, and later developments of the germinal theory. It is noticeable that the evidence for evolution becomes less and less impressive as the theories are passed in review and discredited. The failure of Mendelism is the last stage of defeat. The story of "man's descent" is recited briefly, and with apparent confidence. There is an interesting statement of the two cultural theories of man's history: the evolution theory that

man has advanced steadily from a low level; and the Golden Age theory that man was created perfect and fell from his high estate, and then began his ascent. "Paleontological evidence, however," he says, "rather tends to uphold the less spiritual view". This seems to leave the case debatable.

We now pass to the argument for Swedenborg's teaching of evolution. This division occupies more than half of the book; and, as indicated above, it deals with Swedenborg's method, his relation to inorganic, organic, and cultural evolution, his later views, and the relation of his cosmology to current beliefs. The method is found in the first chapter of his *"Principia"*, entitled "The Means Leading to True Philosophy and the True Philosopher". The three means to a systematic knowledge of the world, the material universe, as specified by Swedenborg, are: experience; geometry; and reason. The systematic use of these is his method. But the prime requisite of complete success in the undertaking is "the utmost devotion to the Supreme Being"; without which "no one can be a complete and truly learned philosopher".

Dr. Swanton considers that Swedenborg's theory of the origin of the world as given in the *"Principia"* is the evolution theory. He recognizes that the production of the "First Points" and perhaps of the first finites and actives through them, was by directly creative act; but he thinks that after this everything went on in a strictly evolutionary and mechanical manner. It is on the basis of this interpretation that he makes out Swedenborg to be an evolutionist. But this view seems to leave out the fundamental principle of Swedenborg's procedure. It is true, that Swedenborg conceives that the "First Point" was produced by the creative act, that is, by infinite motion; but he declares that the formative principle throughout is the presence and operation of the motion, which is the force that really forms each successive particle, and as in the series of particles is present and operative on all the bodies of the world. This is another way of saying that it is this infinite motion that

is the active force in the world, and that operates all the changes and formations in the material world. It is this view that separates Swedenborg from the theory of evolution; and it is this view that offers an explanation of the world, whereas evolution offers no explanation of anything that happens in the world.

There is another point on which Dr. Swanton does not seem to represent Swedenborg correctly. He seems to identify Swedenborg's particle theory with the atomic theory. The atomic theory begins with a solid, homogeneous, changeless, motionless, eternal body. Modern physics and chemistry have somewhat altered this conception; and the electron and proton may or may not be conceived such bodies. If they are not so conceived, then they lead to further complexity, and so in the direction of Swedenborg's theory. Swedenborg's "First Natural Point" is not an atom, but a highly complex form of motion; and the "First Finite" is still further complicated. The whole theory is a negation of the traditional atomic theory.

We are sorry to enter protest also against a too common form of statement which critics of Swedenborg are too prone to make. The statement is this: "The above theory, thus rapidly sketched, is of course crude, at variance with known fact in many parts, and demonstrably unworkable in others. Nevertheless for the time in which it was brought out", etc. It is quite within the province of the historian or scientist to point out Swedenborg's errors and shortcomings; but to assert that there are such as a matter of course, without taking the trouble to specify them, is a mark of presumption that a truth-seeker ought to avoid. The habit of magnifying Swedenborg in general terms and belittling him in detail is all too common.

It is, of course, entirely legitimate for any one to undertake to prove that Swedenborg was an evolutionist. So Dr. Swanton is quite within his rights to make use of all the materials in Swedenborg for this purpose. In coming to organic evolution, the sensitive spot of the doctrine, the

obligation to use all the materials is greater than ever. In view of this requirement, it seems a very questionable method to rest the case on the materials in the problematical book, "The Worship and Love of God". There is no doubt that Dr. Swanton meant to be fair in the selection of his materials and in his interpretation; but the interpretation of that book is too much subject to question to make it alone the source of authoritative materials. We remember that when Swedenborg was exhausted by severe study of mathematics and physics during his first visit to England, he turned aside to poetry for recreation. So now after the severe labor of writing the books of the "Animal Kingdom" group, he may have turned to the sport of fancy for rest and recuperation. However this may be, the book contains many matter-of-fact statements, and much engaging philosophizing. In any case, it seems a partial ground for determining so grave an issue, when there is a special body of material in the "Apocalypse Explained" devoted to the subject of creation, and the creation of animals and plants in particular. But granting that the materials in "The Worship and Love of God" are pertinent, it is by no means clear that they sustain the contention. It is only by playing fast and loose with the word "evolution" that the process Swedenborg is describing can be identified with the process of evolution as defined at the outset. The author feels this difficulty. In his opening sentence he says: "On first examination, Swedenborg's treatment of the origin of organic life seems more at variance with the evolutionary theory of our day than his hypothesis of inorganic unfoldment". He then calls attention to the twofold character of the process which Swedenborg describes: first *involution;* then *evolution.* The idea of this twofold process of involution and evolution goes back at least to Plotinus; and the common possession of the idea suggests that the process is really existent in nature. Swedenborg's description of the process is no doubt unique. The description is too long to quote, and the language, moreover, is in part figurative, which

makes the interpretation more or less doubtful. Perhaps the principle is stated most briefly as follows:

> For all and single things in universal nature, and in each of her kingdoms, . . . commence in their first natures, and from them proceed in order to the last or lowest things; and when they have there established new principles (*principia*), they return from them in a like order to first or supreme things; so that they descend and from newly formed beginnings ascend. (Worship and Love of God, Boston 1914, p. 36.)

Here we have the twofold process, "involution" and "evolution". More in detail, and more significantly for our purpose, he says further:

> For nature, taking her birth after an egg, and from an egg, first excited the supreme and most simple auras or atmospheres, then the middle ones, and finally the last, or the aerial. These [atmospheres], or their individual forms or substances, which are the most active forces in her universe, she conjoined, by the mediations of the sun's rays with the principles of the earth, endowed of themselves with no activity, and thus she conceived new forms, which being enclosed in seeds were to be the most fruitful principles of fœtuses or productions. But these she hatched in an order inverted from her own, that is, she first principled those forms which were conceived from the ultimate aura, then those which were conceived from the middle aura, and lastly, those which were conceived from the supreme: by which method, as before observed, out of the earth sprang up flowers, afterwards shrubs, lastly trees, which were prior to the rest in perfection and duration. Thus nature is said to have advanced from her first to her last, and from her last to her first. (*Ibid.*, p. 37.)

We cannot stop to interpret or to discuss this puzzlingly figurative passage; but obviously the more important of the terms should be interpreted in connection with the larger context. If this is done, it will appear that we have here a statement of the process of creation, not a process of evolution. It is true that there is the recognized order from lower to higher of plants and animals; but this order is produced by the operation of forces from above, not by "resident" forces; it is the order of creation, not the order of evolution. Dr. Swanton feels the incongruity with evolution in the ordinary sense, and concludes the discussion with the re-

mark: "Here is a strange sort of evolution, but an evolution none the less. In the last analysis, plants did apparently come from minerals, and animals from plants, though we must always remember that minerals and plants were instrumental causes". It is to be regretted that this interesting and helpful discussion did not take a wider range, and undertake to represent Swedenborg's teaching more adequately. We are reminded by this failure that the task of showing fully the relation of Swedenborg's teaching to evolution is an exceedingly complicated and difficult task, and we must acknowledge our indebtedness to Dr. Swanton for a good and stimulating beginning.

The defect above mentioned is to some extent remedied by the chapter on Swedenborg's later views, and the one comparing Swedenborg's cosmology with current views; but the new matter introduced tells in the direction of the doctrine of creation rather than that of evolution. That Swedenborg taught a doctrine of creation from the beginning is obvious from the material presented in the book throughout; and this becomes clearer as the book advances. This, apparently, the author does not deny; but he seems to hold that the process of evolution is contained in the process of creation. He does not recognize the opposition between the two; and yet all evolutionists from Darwin on have fought the idea of creation as the direct opposite of evolution. The opposition lies in the fact that evolution is conceived as a *natural process*, whereas creation is the act of the Creator, and is therefore spiritual. Swedenborg's doctrine is no doubt the most complete that history presents; but it is a doctrine yet to be interpreted and given the character of a theory. The doctrine of evolution is also a doctrine to be interpreted; but it may perhaps be said that it also claims to be a theory. Its proper status is that of an hypothesis which has yet to be verified.

We have undertaken to present and discuss the main thesis of Dr. Swanton's book; but there is much interesting

and important matter in it which is brought in more or less incidentally. This we could not consider for lack of space, and in this respect our treatment fails to do full justice to the treatise. The material of the later chapters, especially, present some interesting parallels between Swedenborg's views and those of modern scientists; but we must forego the task of discussing these.

In conclusion, we may refer briefly to a view of evolution which Dr. Swanton does not mention, the theory of "Emergent Evolution". This theory recognizes the defects of the ordinary theories; it also recognizes the discretely new characters which supervene in passing, for example, from the mineral to the plant, and from the plant to the animal, and from animal to man. Lloyd Morgan, perhaps the most successful exponent of this view, speaks of the new characters as new types of "relatedness". These types of relatedness appear suddenly as matters of observation, but without explanation. He acknowledges as not capable of proof the existence of a physical world, and the existence of God; but he maintains with extraordinary consistency that evolution is a strictly natural process; in other words, his philosophy is a deliberately accepted naturalism.

The doctrine of evolution is in great need of thoroughgoing scientific and philosophical criticism. It seems that the critical attitude is increasing among advanced students of both science and philosophy. New-Churchmen of all men should hesitate to adopt and avow a doctrine which is so little grounded in fact or in logic, and which is apparently so antagonistic to the teachings of our Church. In "Divine Love and Wisdom" and in "True Christian Religion" Swedenborg made two separate attempts to expound the doctrine of creation; indeed he held to the idea of creation from the first to the last of his works. These expositions need to be studied in their own light, and at the same time in the light of his day and of ours. We hope that Dr. Swanton's book will serve to promote this study; and with this end in view we commend the book to all readers who are interested in the subject. LEWIS F. HITE.

EDITORIAL DEPARTMENT

THE NEW YEAR.

New Year's day is the occasion of good wishes and good resolutions. The tide of Christmas joy and affection, so well expressed by the universal greeting "Merry Christmas and Happy New Year," flows on, and New Year's Day is made a part of the festive season.

It is really a wonderful fact that all this flood of good will and mutual love find such exalted expression on a day which celebrates the lowly birth of a child more than nineteen centuries ago. Even the Christmas greeting goes back to the spirit, if not to the very words, of the heavenly host which ushered in the birth: "on earth peace, good will to men." History, the world's history, is almost completely silent about this event, and for centuries the great world knew almost nothing about it. Even the narrative, when it did become known, seems to have been of no great importance outside the Christian fold; and yet on this narrative the world's history from that time uniquely depends. Such importance cannot be explained by the natural history of the event. In spiritual light we can see that in this birth and in the narrative Divine Power was operating in a unique way and to a unique degree. The birth and the narrative meant a new presence of God with men.

We may, therefore, always pass from the joys of Christmas Day to the New Year with a new sense of the Divine Presence; and we may feel the call to make the new year a time of new growth and new blessing. In the words of John's disciples, "What shall we do then?"

To the New-Churchman this question has immense significance. It should remind us that we have greater and higher opportunities. As partakers in the light and the life of the

New Jerusalem descending from God out of heaven, we should lift up our eyes to the hills from whence comes our help. We should expect to attain new heights of love and affection, new heights of light and understanding, new will to work the works of peace and love among men. We have the means of approaching the Lord in His Second Coming in power and great glory. We may rise above the clouds of earthly life, and see the ways of men in heavenly light. The Lord came in the flesh as the love of saving men; and by the power of His Love he did lift them out of the darkness and the weakness of the flesh; His Spirit filled men anew.

The Lord comes now in the spirit as the love of saving men by lifting them up out of the darkness and weakness of the selfishness and worldliness of the spirit. The work of saving men now must deal with a highly developed natural-mindedness, which is new to the spirits of men. The Lord has supplied us with new means to secure His help to overcome the perversities of the spirit. If we make use of these means, He will lift us to higher planes of light, to more interior and larger loves.

What shall we do then? First, look around about us, and try to see the actual world as it really is, the actual conditions of human life in which we live and breathe. Our sciences and our philosophies, our mechanics and our machines, are making men's minds and the face of the earth new. Opportunities for doing good or making evil are vastly multiplied. In the meantime these achievements and advantages are making men more self-important and more self-indulgent than ever. Natural-mindedness and worldliness are provoked and promoted by the increased knowledge of nature, and by the conveniences and attractions of the worldly life. What are we to do in the face of this situation? We can at least do our best to maintain our spiritual equilibrium, and not allow ourselves to be swept along in the shifting and heedless currents of the day. We may strive, we *must* strive, to have our minds and hearts, our ways of thinking and feeling, moulded by the light from on high, rather than by the light of the world. We have a divinely given body of truths,—a body of truth given specifically and definitely to

meet these conditions. We must try to form our opinions and direct our lives by the light of this truth. We will then be in the proper position to express our opinions, and by so doing help to mould public opinion, and make it responsive to spiritual influences, rather than to worldly influences.

Our body of truth gives us new light on the Bible; and if we approach the Lord in this light, He will make us instruments of saving the Bible from impending rejection. We have the doctrine of correspondences, by means of which the Lord will raise us from the Letter to the Spirit, if we make the proper use of the light He has given us through His revelation to His Church. The world is in need of this help; the Christian use of the Bible depends upon this help. Let us then renew our devotion to the Lord the coming year by more diligent study of His Word in the light He gives us in the doctrine which is from Him and which we have in the form of Swedenborg's Writings, especially his exposition of the spiritual meaning of Genesis and Exodus, and of the Apocalypse. In this we shall be led to know the Lord as He really is, the Divine Man, the Redeemer and Savior of men, the one only Infinite Love, Wisdom, and Power, the one Supreme Person of the universe.

The world needs this knowledge of the Lord. Christians have been taught throughout the centuries to know the Lord as the Person who appears in the Gospels; the man who went about doing good, healing the sick, making the blind to see, the deaf to hear, the lame to walk, teaching by precept and example. Theologies, hymns, sermons, and discourses, have glorified Him in language of exalted beauty and significance. They have adored Him as the risen Lord and the spiritual presence in the hearts and minds and lives of men, to quicken in them the living sense of Divine Power. And yet the devoted Christians of the centuries have never worshipped the Divine Man as the one and only God of heaven and earth, the Creator and Preserver of the universe, the one and only proper object of Christian worship. The natural idea of person and of man has been basic, and has moulded their thought however exalted. This natural idea has been insisted upon and emphasized and

expanded in modern times. The natural history interpretation of the Gospels and of Jesus has to a large and disastrous extent made the one a pious fiction and the other a pious myth. Rationalism backed by naturalism is undermining the faith of Christians, and substituting natural history for the Word and Presence of God. The pulpit, the forum, and the press are propagating this rationalism to the destruction of spiritual knowledge and thinking. As a consequence churches are losing their evangelistic and spiritual power, and are turning to forms of entertainment and worldly interests, teaching works without faith. It is this situation that faces and hinders and partly submerges the evangelistic spirit and the earnest religious efforts of the day. Religious leaders are working in the atmosphere of negation and despair. The Spirit of the Lord is working in them and upon them. They have tradition, a noble and rich tradition; they have the workings of the Lord's spirit; but they have not the light needed, nor the specific means to obtain the light.

What shall we do then? We have the Lord's Word for it that the Child who was to be born would be called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." The Word reveals to us in the Spiritual Sense that the Lord Jesus Christ glorified is the one only God, and the only proper object of worship. His glorification was the union in Him of the Divine Love, Wisdom, and Power with His human love, wisdom, and power; the Divine and the Human in Him became one. It is the doctrine of the Spiritual Sense that is needed to make the face of Christianity new, and raise Christian thought from the natural level to the spiritual.

We have, then, these two divinely given means of cooperating with the Lord in bringing good-will and peace upon the earth; the doctrine which opens the spiritual meaning of the Word; and the doctrine which raises us into the light to know the Lord as the one Infinite Love which is the source of all worlds, of all light, and of all life,—the Love which is the Divine Man in whose image and likeness we are created. There are doubtless mysteries in both these doctrines, just as there are mysteries

in life and in nature. But we are taught that now it is permitted to enter with understanding into the mysteries of faith. These doctrines are articles of our faith which we are to understand progressively as we make use of the light they bring. There are aspirations, ideas, and glimpses in the minds of men today which we could help bring to clearness and order, if we were properly equipped for the task. This is where men most need help. But to acquire this equipment we have an immense work to do. We have not merely to become fully acquainted with the deepest currents of thought, the interests, and the real needs of the people, especially of the recognized leaders, but we must keep constantly at work pushing forward our knowledge, understanding, and application of the body of doctrine we hold in various degrees of possession. With this growing equipment we shall gradually get into the position to understand and to help those about us where they most need help,—in their thoughts about the Lord, in their use of the Bible, and in their principles of life. How often we have heard New-Church people say that they do not feel prepared to answer questions about our Church. But such questions are our opportunities; they express interest and needs. Well directed answers and sympathetic discussion would deepen the interest and reveal deeper and deeper needs. We have had more or less of such experience; but we soon come to the point where our thought can go no further, and where the questioner stops and turns away disappointed. In such cases we are apt to blame the questioner, but the real fault is our own; we have failed to prepare for the occasion, and consequently we have missed our opportunity. This case represents the position of our Church people as a body in relation to the world at large. Think of the greatest of all schools of philosophy, the Socratic-Platonic-Aristotelic School, which for two thousand years was the university of the Mediterranean world; and even in the span of its own lifetime, a span of one hundred years, it was the educational center for the advanced students of the time. Plato is said to have sat at the feet of Socrates ten years, and Aristotle at Plato's feet for twenty years. When Aristotle

turned over his school to Theophrastus, he was soon teaching a body of ten thousand students from all parts of the known world. Consider what these three men did to prepare themselves for their work. Think what ten years under Socrates and twenty years under Plato meant for education, and then try to appreciate what the results were. New-Church people have a teacher even greater than Socrates or Plato; they have a life-time for study. A little systematically planned work each day, if eagerly and attentively pursued, would make any New-Churchman an educated man, equipped to meet his friends and neighbors in a way to advance their intellectual, moral, and spiritual welfare. Under the law of unselfish love, the New Church is a missionary body. All its agencies and instrumentalities are missionary in purpose and in effort; to fulfill its mission it must learn, understand, and apply. Its mission is to proclaim with love and understanding the doctrines which have been given it as means of living the life of the New Jerusalem. Its use to the world will depend upon its success in doing this.

In the view of many thoughtful observers, the world is drifting away from Christianity, perhaps to some new religion, perhaps to no religion at all. We have amongst us an active and growing atheistic society, which thinks with the poet, Lucretius, that religion does more harm than good to men. If we could penetrate more deeply into the thoughts and lives of men, we might find a more widespread atheism; for men may be atheists in fact, though religious in profession. The prevailing naturalism of the day is in principle atheistic, as materialism, its close companion, has at all times been atheistic. The rationalism which is the outgrowth of naturalism is atheistic. The principles of naturalism and rationalism are not confined to philosophical schools and circles; they have worked down into the common thought, and so have become the guiding principles of conduct. The material interests which are involved in the struggle for existence and for gain tend to withdraw the mind from intellectual, moral, and religious activities, and to keep it immersed and submerged in considerations of bodily existence and a narrow round of sensual and social

pleasures. If we want to get some idea of the extreme severity of the struggle for existence at the present time, all we have to do is to take in the fact that there are now between twenty and thirty millions of people who are living on the verge of starvation. If we want to know what this means, just look over some of the recitals of the "one hundred neediest cases" which have been appearing in the New York *Times* for a week or more. Over three hundred and eight thousand dollars had been contributed up to Christmas night. Many of these contributors give of their abundance; many make personal sacrifices. None perhaps realize that the relief they are giving is only temporary; that the conditions which make the struggle for existence harder and harder are becoming more and more inexorable; that the thing needed is a change of institutions and laws, of habits and ideals,—in general the substitution of public interest and welfare for private gain and corporate exploitation. Our civilization is dominated by a ruthless business mechanism and by the work of machines; and the end is not yet. Buying is ultimately individual, but selling is increasingly corporate. The great mass of mankind is being rapidly forced to the status of hirelings, whose subsistence depends upon the will of the corporate employer. This partly explains why our thirty millions of people are living on the verge of starvation; it also explains why countless more are uneasily dependent upon retaining their positions.

This is the situation that faces religion. It is a situation that compels recognition of the forces that we see expressed in the fact that the churches are abandoned by more than half of the population; that many talk of religion outside the churches; that people are not looking to the churches for guidance, but to science and the scientists. Naturalism and industrialism are the two facts which religion must try to deal with successfully. But a religion which is saturated with naturalism and worldliness cannot be expected to meet the situation squarely. The Church must see what naturalism and worldliness mean before it can free people from them. There is a prevalent doctrine that to be religious is to do good; and no doubt this doctrine

gives substantial support to the widespread and imposing humanitarianism of the day. But this does not make humanitarianism religious unless it is understood what doing good means. We have the formula "All religion has relation to life, and the life of religion is to do good"; but this is immediately qualified by the further statement, that to do good which is really good is to do good from the Lord, and not from self. This means that when a man does good with the idea that he is good in the doing, or that the doing makes him good, he is not really doing good at all in the true sense, but is taking out of the doing the quality of goodness which not he but the Lord alone can put into it. It is true that, objectively, an act may be socially or morally good irrespective of the quality the man may put into it by his purpose and intent. It is also true that what is socially and morally good, or what is objectively good in any respect, may serve as the basis of the Lord's presence and operation. But a man may pervert the Lord's presence and operation by doing the good for selfish purposes. The only way to exclude selfishness is to acknowledge that the good is done from the Lord, in the light and with the power which the Lord's Love and Wisdom give. This is a part of the doctrine that Love is Life, and that man is only a recipient of life, not life in himself. This is the truly religious view of the nature of man, and is the exact opposite of the naturalistic view that man is life in himself.

It is this doctrine of life that the world needs; and the New Church alone can teach this doctrine in clearness and fulness. It is, of course, true that it is the Christian doctrine, and is expressed in a multitude of forms in the literature of the Church throughout its history; but, like the Christian doctrine of love, it has been obscured or neglected. The doctrines of the New Church teach it with psychological and philosophical clearness and completeness. It is our task to study, to understand, to apply, and to teach this doctrine, in order to make it true and significant for men that "All religion has relation to life, and the life of religion is to do good." What the world most needs at the present time is a true religion, a religion that takes them

directly to the Lord in feeling, in thought, and in deed. In the Lord's Light and with His Power the evils of life may be overcome. They cannot be overcome by the strength of man without religion,—without the acknowledgment of the Lord as the Love that giveth strength, as the Wisdom that giveth light, as the Presence that brings to human life Divine aid.

The responsibilities and the opportunities of the New Year should arouse us to make the most of our doctrines, and of the strength and light that the Lord gives through them, to help men better understand and live the life which is religion.

LEWIS F. HITE.

THE CHURCH AND THE YOUNG PEOPLE

The proposition was recently made to the New-Church Club of Boston that, instead of listening of an evening to a single essayist, it plan occasionally a two-speaker program, when some question before the Church could be discussed *pro* and *con*. The feeling of the proponent was, that many questions before the Church were going without full and active and amicable discussion.

One such question was presented in another guise—as a distinct and constant effort which we have to make. That is the problem of interesting the young people.

In no brief editorial can much be said on the issue!

We should like to touch on two points. For one, are we alive to a distinction which is to be made among the young people? Do we distinguish between those of a type or of a training inclining them to follow as a matter of course in the way of their elders, and those more of the present-day stamp, more questioning, and with an altered outlook from that of their elders on the whole problem of religion? There are the two kinds. It is with the latter that the Church has a difficulty, and a highly profitable difficulty. With the latter its contemporary progress lies, not only in keeping them, but in getting their point of view (which doubtless comes to the

same thing). There might possibly be some building up, or at least a holding one's own, with the more conforming; but the existing problem, which is with the others, would not then be met, but at the most glossed over. Do we ask, when we achieve any appeal, which group feels the appeal? And whether, then, any headway with the presentation of our message has been made?

The other point will take a little more space.

In a young people's conference of which a magazine writer tells, there was manifest impatience on the part of the young people with the "sure" person. The teacher or the preacher unaware of problem, sure in the sense that he did not see out around a snug theory, speaking from some authority which seemed to invest him with an ill-fitting infallibility—this sort of worker went against the grain. He alienated. The young people wanted inquiry met by a man of inquiry. And yet, their problems duly voiced, and their difficulties appreciated, there was a sureness which the members of this Conference were waiting for. That was not only sureness of insight into the problems they had. It certainly was not the sureness of final solutions. With any one who thought he had any such thing to offer, they were still impatient. The sureness that appealed to them was that of positive result in thinking and living. However incomplete the theoretical answer returned to a question, if insight went with it, and if the person talking was obviously getting somewhere in his thinking and living, along the line of the answer, that was the sureness desired.

Now all the teachings of the New Church are solutions to some nameable queries. That does not save them, however, from the fate of flat, dogmatic statement, if on our part we are devoid of the spirit of inquiry, or unalive to the complexities of data. It is also true that, because we feel we have a revelation from the Lord Himself in these Doctrines, *we* are tempted to *hand them down,* and to extend the authority of revelation to our own idea and statement. Inevitably we also adopt much more in them in the form of belief than we can assimilate in our small experience in the form of tried out and

working principle. Now, is it an unreasonable demand that we shall have assimilated to some extent what we are offering another? That demand the non-conforming young person is making. Can we not come with insight, not authority? The non-conforming young person is expecting that. Is it too much to ask for appreciation of problem and complexity, and for genuine inquiry? The more thoughtful young person is asking for these. After all, is he nearly so much trouble as he is benefit? It will be to the Church's good to grasp and use its teachings as modes of solutions to problems. It will be our gain if we appreciate what problems and needs are addressed in them, and in addition appreciate the form which those problems and needs assume with the contemporary young mind. The teachings allow themselves to be put with insight into them, of course. They can be left to exert their appeal by the weight of the truth in them, and do not need other authority than this inward sanction to make them go. When the message of the New Church falls on unattracted young ears, it is as much to the point to ask how it has been spoken, as it is to ask how it has been heard.

William F. Wunsch

THE NEW CHURCH AND SOCIOLOGY

The New Church has yet to establish relations with sociology. In English and in American Protestantism, and in Catholicism, too, the Social Gospel has come to no small place and influence. That resulted in part from the challenge which sociological study and effort for years presented to the churches. Sociology, seeking for motive-power to enact its findings and ambitions, itself became Christianised ("Outline of Christianity", vol. IV., pp. 207 ff.). In turn, the Church, seeking what it might do in the Christian reconstruction of society, has looked more and more to sociology for data about human relationships, about the ills of society, about apt forms of remedy. The modern seminary, preparing for the ministry, has its courses in social ethics, and in various sociological subjects. The

addition of such courses has been one of the signal advances in seminary studies.

But in the New Church even inquiry about utilising sociological studies has been tentative. We recall an excellent beginning, made in the very first issue of the British *New Church Quarterly*. When at last sociological studies are drawn upon, it will be a sign that interest has quickened in the Church's doing something towards the reconstruction of society more nearly after the mind and in the spirit of the Lord.

Can such effort be to one side of the work of a Church according to whose teachings a redeemed human *society*, fashioning here, and perfecting forever in the heavens, is Providence's goal, and history's? A social ideal is laid on the conscience of the follower of the Lord in His Second Coming in the picture, too, of a *Maximus Homo*. One has to reflect that if, as the teaching says, an obligation runs from the individual Christian to "larger neighbors",—that is, to whole communities, and even to nations,—it follows that larger neighbor is also under obligation to larger neighbor. Will discipleship to Christ not eventually follow up that implication? Indeed it is doing so in the Social Gospel of the churches. Yet there the urging to it comes from an appreciation of the mind and spirit of the Master as disclosed in the Gospels. We have in addition, in our teachings, sketches of a society already somewhat re-ordered after His mind and in His spirit. More is given us; more will be asked of us.

Much else might be said of sociological implications in the teachings of the New Church. The posthumous "Doctrine of Charity" is big with them. In the mind and spirit of the New Church these implications will all sometime come to the birth. When they do, we can count on it that they will take on the body of their development from sociological science at its best. Yet we seem to hold back from the ultimate forms of our own thoughts. A rich and suggestive but still unembodied philosophy of the creative process in the Theological Works might have substantial and clarifying embodiment in the data of modern science. The new and startling concep-

tion of the Word of God in those Works, could have helpful elaboration in the mass of information which modern Bible study has accumulated. The profound psychological account, in the Word's deeper sense, of the religious experience of regeneration, could be given definiteness, illustration, wide elaboration, and what we call confirmation, in the young science of the psychology of religious experience. These are all intellectual enterprises awaiting the mind of the Church. We are well aware, too, how the power and the fulness of any thought is in what we call ultimates. These data and items of science are ultimates to deeper truth. They are one thing meant by Swedenborg's "scientifics", the embodiments in general of particular and deeper insights and truth. Is it not true that the mind of the Church, so far from being launched on these enterprises which would mean the importing of the teachings into the mind of the times, holds away from such developments, and holds suspect the world's knowledge on the Bible?

In the same way, sociological grounding, and elaboration, and specification, is required for many of the conceptions sketched and flung off as suggestion in the treatise on "The Doctrine of Charity". How does a society, where not only the other man but groups and communities are neighbors under Christian obligation, conduct itself, and even reform itself? Are we not meant to do more than just hold doctrines about it? The scale of neighbors which the treatise sketches, from the individual other man up, if taken in earnest, means changes in society, problems about changes, difficulty in applications. It means that the best sociological survey and knowledge will have to be available and used.

The "Arcana" offers an interesting enforcement of this inevitable relation between religious teaching and the science in the corresponding field. We refer to a significant comment which Swedenborg lets fall as he is discussing a phase of regeneration and indirectly of the Lord's glorification. The "glorification" was a very profound process. Its depths and reaches will never be brought into finite sight. It is peculiarly a matter for revelation, too. Yet, at the point in his discussion

to which we refer, Swedenborg sought to lay his hand on some scientific datum which would help him put his idea. What he wanted, but what was lacking, was a sufficient psychology of religion to explain his point. His comment is (our italics): "Moreover such things are to be built *upon ideas of natural truths, through which they are to be apprehended,* and at the present day these also are wanting. This is the reason why the words just preceding have been explained so briefly" (Arcana, n. 3596 (1e)). Sociology bears a like basic and amplifying relation to any religious teaching about human society. The "Doctrine of Charity" will not come into its own except at the hands of the Christian sociologist.

WILLIAM F. WUNSCH.

HUMANISM AND KARL BARTH

These are days of unusual interest in theological circles. Currents and cross-currents of thought are numerous, and lively, and served by able expositors. Perhaps the liveliest movement of thought in American Protestantism is "humanism"; though the "theology of crisis", after making a great stir on the Continent and some in England, is arousing much thought here, too. The simultaneous activity of two such very different movements of thought, and the strength of the appeal of each, alone would make the passing theological world interesting.

Humanism is at the least a highly altruistic thinking, intent on human betterment, emphasizing human self-help, and urging available human resources. It is active in other fields besides religion; in education, for example, and in the law. It is active in and out of Christianity. It is essentially an emphasis; on human values, on religion's actual and now realizable goods, on human self-exertion towards God's goals. Being a protest against the ecclesiastical as this has all too often overshadowed the human, and a reaction against supernaturalism or otherworldliness where this has passed human betterment by on the

other side of the road, it allows itself, in its extreme forms, to become arrayed, unjustifiably, against the Christian Gospel, and against theism. There are those who have made haste to keep it plainly within the Christian camp. It has flung off brilliant expositions of itself, like Julian Huxley's "Religion without Revelation", in which it travels far from Christian positions certainly of the past; it has been expounded in Christian terms in the work of such men as Dr. Harold Lynn Hough, Bishop McConnell, and Dr. Russell H. Stafford. In Bishop McConnell's book of lectures, "Humanism and Christianity", the thesis is admirably carried out, that humanism becomes its full self and realizes itself only in theism; and one soon finds himself reading therein an admirable exposition of what Swedenborg called the Divine Humanity.

It is to be said that this driving emphasis on human self-help, or on the part that falls to man in the realization of the goals of religion, is in the Theological Works, as in the Christian message. In the presentation of neither has it been adequately sounded, in all probability. But the call to a new epoch such as a second Christian era, or the invitation to a new Christian Church, is in itself a summons to a larger and more thoughtful response on man's part to Divine initiative. At least the part man has in regeneration is decidedly emphasized in the Doctrines. In the old days this led to Swedenborg's being called Arminian. The humanist could say, "All this emphasis on man's part in regeneration is still emphasis on self-betterment. It looks in. My emphasis is on human betterment, on the achievement of general well-being in exertion of human resources, on social values." And yet the Theological Works also characterized unfavorably the then current theology for dwelling so exclusively on the Divine Omnipotence that human effort became unreal (see especially "Invitation", n. 21). This is quite in the vein of Huxley's criticism of "Providentialism" (p. 18).

Dr. Karl Barth's "theology of crisis," implied at the outset in his commentary on *Romans,* and still constituting, I believe he insists, no attempt at a system of theology, urges with un-

usual power a very different emphasis. In his opinion there is no cunning division of salvation between God and man. God is the only God because He is the only Help. There is no human self-help. The finding of God in the realm of the human until distinction between God and man is lost, is one of the faults he finds with contemporary theology. Essentially a revival of pure Calvinism, his thought is especially jealous for the sovereignty of God. The righteousness of God, making itself felt, puts us at a perpetually re-established crisis. It is intensely interesting to see a movement of thought with this emphasis sweep out with the profoundly religious power its exponents have, when the very form, and pace, and success of modern civilization make so naturally for the emphasis of humanism.

I think the New-Churchman must again find some happy affinities with this continental theology. It makes very earnest, for one thing, with the idea of revelation. It involves and asserts the position that when the spiritual life is at a crisis and starts anew, it is an action of God that supplies the impetus. The impetus is not in man. Here are two positions that lie at the very base of the New-Churchman's convictions. He is persuaded that the Lord is moving to bring in Christianity anew, deepened and better understood. He is persuaded that the Lord has moved to this by a further disclosure of His mind.

One can think of many verbal combinations in the Doctrines of these two emphases. We are told, for example, that we are to do the good as of ourselves, all the time appreciating that it is from the Lord. Here are both self-activity, and no self-action. But how shall the balance in living thought, answering to that verbalism, be achieved for the needs of a world of heightening religious standards, except in the meeting of two such movements of thought as these, each making the most of the truth into which it sees?

William F. Wunsch

BIBLICAL AND DOCTRINAL STUDIES

"THE LEAVES OF THE TREE."

There is one teaching which is very clear in the Writings, one which may be called an essentially New-Church teaching, and one which has a very direct bearing upon the development of spiritual life. It is the teaching that no amount of natural knowledge can lift the mind into the realm of spiritual things. The "Egypt" of merely natural science or knowledge cannot find God for us, no matter how great that knowledge may be. On the other hand there is that other equally clear and emphatic teaching, that natural science is immensely important in *confirming* spiritual truth or doctrine. Egypt, the natural plane of knowledge, may prove a splendid ally to Israel, the spiritual, once it is willing to serve, and does not insist upon dominating and controlling the thought-processes.

We of the New Church should, above all religious organizations, welcome with gladness every new discovery in the world of science; for such discoveries, if they are genuine and not merely human conjectures, must always confirm and support the wonderful teachings which the Lord has given to His people regarding spiritual things. The world of plant and animal, of hill and valley, of air and rocks—this world but expresses in visible forms the higher things of the soul, and of the spiritual realm in which it lives; and a right knowledge of the natural must always be our strongest appeal, when once the revelation of spiritual things has been accepted. If it is true that it is disastrous for Egypt to place Israel in bondage to itself, it is also true that Israel may well borrow from Egypt her vessels of silver and gold.

It is with these thoughts in mind that we are going to the Word, to the Writings, and also into one of the most beauti-

ful of the realms of nature, in the endeavor to bring the messages from each together as a whole. The Word and the Writings will give us our doctrine (without which we cannot hope to interpret nature); and the other will, I am sure, confirm that doctrine in a very happy and interesting way. Egypt will gladly serve Israel.

Our study will centre around leaves—the leaves of the trees. Probably nothing is created in greater abundance than the leaves, unless it be the sands of the sea; and nothing is more varied and beautiful. Leaves are mentioned in the Word almost times without number. Notably in the wonderful passage in *Revelation,* where we are told that the "leaves of the tree (of Life) are for the medicine of the nations." And again, in the beautiful first *Psalm,* where man is himself likened unto a tree, "whose leaf shall not wither." In the Gospels we have the remarkable incident of the fig-tree by the road-side which bore nothing but leaves, and which the Lord condemned. The Word is rich in its references to trees and their leaves.

In the Writings we find the clue to the meaning of leaves as referred to in the Word. We are told that they correspond to "truths." Again we are told that they represent "the things of intelligence." The meaning seems to be very broad, but quite clear. In some places leaves represent truths themselves, while in other places they stand for that faculty of the mind which receives and understands truth. And as the highest faculty which receives truth is the rational, so, in the highest sense, leaves with the uses they perform to the entire plant, picture to us the rational faculty, and the uses it performs to the whole man.

You and I, then, are likened to "trees" by the Lord, especially in the first *Psalm,*—trees which are meant to bring forth the fruits of genuine charity and love. Our "leaves" are the truths we know, showing us how to bring forth the fruits of love; and also the power or faculty to receive and understand those truths. There are, of course, many trees, just as there are many forms of truth, many degrees or planes of truth. Each

tree may be looked upon as the ultimate expression of some form of truth, and also of some form of human mind.

This thought helps us to understand the significance of the Lord's action in condemning the barren fig-tree. As distinguished from all other trees, the fig-tree is the symbol or expression of what we may call the "natural man," or a person with whom the natural plane alone is opened. It is a beautiful tree, noted for its many small fruits. So what we call the "natural man" may be indeed very beautiful in the sight of God. Such a person can live a life replete with usefulness. He can serve the Lord and the neighbor in countless ways, and enjoy all the happiness which comes from such service. The thoughts of such a person, and the things he holds as true, may be likened to the leaves of the fig-tree; and the many fruits, to the many deeds of love and mercy he performs on the natural plane.

But the tree which the Lord saw was "barren." That is, it did not bear fruit, but only leaves. We are told that it represented, or was taken by the Lord, that day, as a type of the Jewish Church. That is undoubtedly true; but it is equally true of any human being who possesses a knowledge of the truths of life, but who does not make use of that knowledge in the bringing forth of deeds of love and usefulness. No matter how great a knowledge one may have, if there is a lack of the fruits of love and use, that person is "barren" spiritually, and will most certainly "wither away" as a spiritual being, just as that fig-tree did.

We are told many wonderful things regarding trees as seen in the spiritual world. For example, angels who love what is good, and from that love derive a delight in knowing genuine truth, are sometimes seen among beautiful fruit-bearing trees, whose leaves are luxuriant and delightful to see. Angels who love the truth for its own sake, and understand that truth, are seen among trees bearing only leaves, with no fruit. Those in the other world who neither love to know the truth, nor to do the good, are seen in barren places, with no trees in sight, or among trees denuded of leaves, and in winter.

We are also told something of the significence of the different trees and their leaves. The leaves of the olive and the vine, for example, "signify rational truths from a celestial and a spiritual origin, or from celestial and spiritual light." The leaves of the fig-tree "signify rational truths from natural light," while the leaves of the fir, the poplar, the oak, and the pine signify "rational truths from sensuous light." That is, those who reason from a celestial and a spiritual standpoint are represented in the Word by the olive and the vine; those who reason from natural things, even though those natural things be true, are represented by the fig-tree; while those who draw their conclusions and reason from the things of the senses, are represented by the fir, the poplar, the oak, and the pine. The leaves of the latter are what we might call "sensuous truths," or truths gathered by means of the senses, with nothing of a higher, spiritual nature to modify and assist in the drawing of right conclusions.

No one but remembers the Garden of Eden story; how a symbolic "Adam and Eve" ate of the "tree of the knowledge of good and evil", and then clothed themselves with aprons of fig-leaves. A truly interesting account of our early fathers, and one not difficult to understand. Those people "fell", mentally and morally and spiritually, from a state of nearness to God, until they lost all the *interior knowledges,* those higher perceptions, represented by the "Tree of Life," which they at first possessed; and in time the higher planes of the mind were closed. They then came to know only the lower, natural forms of truth, and to live upon the lower or natural plane of life. To indicate this "fall", the Bible tells us that they clothed themselves with "fig-leaves." As we saw, the fig-tree represents the merely natural man; and the leaves of that tree stand for the truths or knowledges peculiar to the natural plane of life,—scientific truths, as they are called. In one passage, Swedenborg says regarding the men and women of that day and time: "The fig-leaves with which Adam clothed himself signify the natural knowledges or intellectual faith, under which was the nakedness of filthy loves, which was covered with such leaves."

The *doctrine,* then, is clear. Leaves correspond, in general, to truths. The different kinds of leaves indicate and represent different kinds of truths, and also, different kinds of minds which receive those truths. And as the highest human faculty for receiving and understanding truth is the rational, so in the highest sense leaves correspond to the rational.

"Israel" has spoken. The Word and the Writings have given us the teaching, the revealed truth. Now what of "Egypt?" Will it confirm that teaching? It should. It does.

William Joseph Showalter, writing in the *National Geographic Magazine,* undertakes to explain some of the marvels of the vegetable kingdom, in an article entitled "Exploring the Mysteries of Plant Life." Some of the facts there revealed are intensely interesting, only a few of which, however, can be referred to.

The first indication of animate life, as far as science is concerned, is what Mr. Showalter calls a "protoplast;" in other words, a tiny particle of "protoplasm." Without attempting to go into the question of life itself in its beginnings, we may follow the writer when he says that each individual "protoplast" builds for itself a tiny cell, and that these cells multiply without number, building up the structure of the plant. Huxley is said to have declared that "could our ears catch the murmur of these tiny, myriad living cells which constitute a tree, we would be stunned as with the roar of a big city." Intent at first, upon forming the stem and leaf, these tiny "protoplasts" soon diversify their work, producing the many substances or forms of substance necessary for the leaf, the stem, the root, bark, flower, and fruit, a marvelous community of tiny receptacles of life, each busy with its own peculiar work, all working in wonderful harmony, and, as we of the New Church know, all working under the control of inflowing spiritual forces.

It would seem that the basis of all plant life is "grape sugar." This, according to Mr. Showalter, is the first substance manufactured by the tiny protoplasts. How is this done? Where is it done? *Entirely in the leaf.* Carbon-dioxide is admitted into the tiny cells of the leaves. There it is subjected to the light

directed upon it through myriads of tiny green grains, called "chlorophyl." These tiny grains have the power of excluding all the rays of light except the red and most of the blue, indigo, and violet rays. These they focus upon the particles of carbon-dioxide, with the result that the carbon and oxygen are torn asunder. The oxygen is released and passes off into the air, and the carbon, released and remaining in the leaf, is mixed with water, the ultimate result being the formation of the grape-sugar. It has been estimated that to make a pound of grape-sugar the leaves must work over ninety gallons of carbon-dioxide and filter thousands of gallons of air.

After the grape-sugar has been manufactured in the marvelous laboratory of the leaves, other forces work on it, converting it into starch. Again, it is estimated that a thousand square feet of leaf-surface will manufacture a pound of starch in five hours of daylight.

Meanwhile other tiny workers in the leaves are busy manufacturing a third material, somewhat resembling starch which science calls "inulin." Thus we have three materials manufactured in and by the leaves—grape-sugar, starch, and inulin. When needed, the starch is re-converted into grape-sugar.

While all this is going on, the roots are busy pumping up water and minerals from the earth,—about one grain of mineral to one gill of water. The water is circulated through the leaves in the form of sap, bathing the protoplasts, and keeping them moist.

Out of the sugar, starch, and inulin, and the minerals brought up from the earth, other products are formed, such as the cellulose, from which are made the tiny cells; also fatty oils which are stored up in seeds and bulbs. The fibres of the cotton-plant, the pith of woody stems, and like material, are familiar substances made from the cellulose. Still other substances are fabricated in the leaves, as the plant continues to grow towards perfection,—such as the lignin used to stiffen the plant itself and make wood, substances used for the shells of nuts, and so on. In certain plants the leaves are busy manufacturing malic acid for apples and currants; citric acid,

which is to be found in lemons and oranges; tartaric acid, which we find in grapes; wax, to make certain leaves and flowers water-proof; the wonderful substances which give color to the flowers and fruits; as well as even poisons, such as strychnine and morphine.

Now notice! The substance which, more than any other, goes into the manufacture of a plant, is *water*. Not only does it go into the making of the all-important grape-sugar, when combined with carbon, but it also keeps the plant from wilting. Naturally a tremendous heat is generated in the wonderful laboratory of the leaves—a tremendous heat from chemical action. This, if not counteracted, would soon destroy the leaves themselves. But nature, or the Lord Himself acting upon the plane of nature, creates a wonderful "cooling-system." We know that evaporation is a wonderful "cooler." This principle is brought into play in the leaves. It is estimated, says Mr. Showalter, that an oak-tree, with some seven hundred thousand leaves, gives off one hundred and twenty tons of water in a season, through evaporation. An acre of grass is said to give off more than six tons of water in a single day. From two hundred to five hundred pounds of water are given off by a plant in the manufacture of a single pound of dry substance. Thus we see that *water* plays the most important part in the creation of plant life, and that it is water, circulating through the wonderful structure of the leaves, that makes the creation of all vegetation possible.

What does all this imply? What can we learn from it? Why, just what Swedenborg declares to be the fact,—that, in the highest sense *leaves* correspond to the *rational faculty* of man. They picture that marvelous faculty which is open to the spiritual from above and to the natural from below. All knowledges, whether of natural or of spiritual things, when merely held in the memory, are only "scientifics." We may see in them the water of natural truth. These, however, are *lifted up into the rational,* when man is in the process of becoming a spiritual being, just as water is lifted up from the earth into the leaves. There, the substances of the air—the higher

atmosphere —are admitted also, and are conjoined with the water from the earth,—just as the higher truths of revelation are brought down and conjoined with the lower truths of the natural, both meeting in the rational. And just as the substances in the leaves—the substances from earth and air—are spread out for the sun's rays to shine on them, so the truths of revelation and of science are spread out for the rays of the love of the Lord to act upon them, in the rational. And in this latter instance whatever is good is taken, and whatever is not, is rejected; and out of the process emerges the wonderful "plant" of the entire nature—the angelhood. It is entirely due to the rational, under the influence of the spiritual, that the real character is formed, the real "man"; and in like manner it is entirely due to the activity of the leaves, under the influence of the sun's rays, that the material for the whole plant—trunk, roots, branches, leaves, and fruit—is formed. Truly, just as the leaf is the laboratory of the plant, so the rational is the laboratory of the soul.

Egypt, or the natural, when rightly ordered, does, indeed, serve Israel, the spiritual. Science, when rightly understood, surely does confirm revelation.

Wm. H. Beales.

A DIGEST OF THE TEACHING ON CHARITY (III)

If one will look back over the Theological Works, chronologically arranged, it will become apparent that Swedenborg's thought about charity progressed somewhat on two heads.

His thought about the "object" which charity has in view always, namely, the neighbor, will be seen to grow and extend. There is little for a while, or in the earlier pages of the "Arcana Cœlestia" (like nn. 2425, 6023) to indicate that the neighbor may be more than our individual fellow man. But as Swedenborg attempts his first doctrinal summaries before the "Arcana" is done, one finds an ascending scale of neighbors regularly sketched, beginning with the single other human being and proceeding up by communities to the country and the

Lord's kingdom. In n. 6819 is the first full statement of the thought, and an energetic one:

> Not only is man in the singular the neighbor, but also man in the plural. For a society, smaller or greater, is the neighbor; our country is the neighbor; the church is the neighbor; the Lord's kingdom is the neighbor; and so above all is the Lord. All these are the neighbor who is to be benefited from charity. These also are ascending degrees of the neighbor; for a society of many is the neighbor in a higher degree than is an individual man; our country in a higher degree than a society; in a still higher degree the church; and in a still higher degree the Lord's kingdom; but in the highest degree the Lord is the neighbor. These ascending degrees are like the steps of a ladder, at the top of which is the Lord. (N. 6819.)

While this ladder at the top of which is the Lord, is never differently represented as the Revelator works on (n. 10336 e.g.), much more is made of it in later works. The "Doctrine of Charity", a half-dozen years after the "Arcana Cœlestia", enlarges on the thought; and a dozen years later "True Christian Religion" enforces it in a more theological elaboration of it.

There is a movement, not so much of elaboration, as of emphasis on the other head referred to. This is a matter of the whole address of the thought to charity itself. If one views the discussion of charity in the "Arcana" on the whole, it is true to say that Swedenborg is there thinking of charity more especially "in its essence" (n. 5132 (2)). For the most part in the pages of that great work, charity is the impulsion to serviceable living, or the very spirit of disinterested pursuit of the good and the true. It is charity considered "in its first origin", as the "Doctrine of Faith", n. 14, helps to describe it. It is charity the motive, or the "internal affection" (New Jerusalem and Its Heavenly Doctrine, n. 104). The works of charity are not unmentioned, but that is what they are, the deeds of this motive. Uses are spoken of, but charity is the *affection* of uses. All this is of a piece with that great work. The "Arcana" is an exposition of the inner life of religion, being an exposition of the Word's inner sense. It grasps charity more as a part and the motive of the inner experience. But move along into later and more theological works, and

one finds charity grasped as conduct, as action, as works. For these books are seeking not to interpret man so much as to guide him, and to induce him to do what he should. And while the "Arcana" has its references to charity as the doing of one's usual work well and honestly, and "The New Jerusalem and Its Heavenly Doctrine" stresses this, it takes "True Christian Religion", years later, to make the most of the thought. Meanwhile in the "Doctrine of Charity", never published by him, Swedenborg has done a discussion of what charity is in specified vocations, which stands unique in that eminently practical treatise.

It is to the teaching on the first of these two topics that we proceed next in this digest.

V. The Neighbor in Charity's View.

Charity, as disinterestedness, can give itself only to the good and the true in life. Hence the declarations that in the widest or universal sense "good is the neighbor" (New Jerusalem and Its Heavenly Doctrine, n. 88); "good itself is the neighbor" (n. 89e). Under "good" will be meant any order of well-being, physical, or civic, as well as spiritual; it is the motive that is to rise to spiritual heights, and its spirituality is not lost in its being intent on some lowly good. So the good to be sought for one's country may be of its civil life, as well as of its spiritual life (n. 93). And of course if charity is to find its chief exercise in the daily employment, it will be intent on such goods as suitable clothing, honest houses, skilfully given medicine, and actual justice, and not on the goods of the spirit only. Charity includes doing the just and equitable, for example, as well as the good and the true (Arcana Cœlestia, n. 4783(5)), where the former terms mean moral as distinguishable from spiritual goods. So the good on which charity may on occasion be intent, will be the really remedial handling and correction of crime, or the just resistance to national invasion (True Christian Religion, n. 407). Whether charity pursues its end in a happy situation or an unhappy, that end is some form of good. Good is the neighbor, and primarily spiritual good (Doctrine of Charity, n. 77).

As a result of this concentration on what is good, charity acts (in one way of looking at it) impersonally. The man who fashions his course according to what is going to happen to his own person can not be a man of charity. He will not begin counting neighbors by reference to himself; it is the Lord, as we shall see, against Whom they have to be told off (Arcana, n. 2425). Nor can he say that those are his neighbors who will help him. What thank or what charity has he, more than others, then? Hence such passages as "Charity," nn. 74, 75, 76:

> Nor is one man more the neighbor than another as to his person merely, but as to the good by virtue of which he is such or such a man; for there are as many differences of neighbor as there are of good, and the differences of good are infinite. (N. 74.)
>
> It is believed that a brother, kinsman, or relation is more a neighbor than a stranger; and that he who is born in one's country is more a neighbor than one born out of the country. But every one is a neighbor according to his good, be he Greek or Gentile. (N. 75.)
>
> For every one is the neighbor according to spiritual affinity and relationship. This may be seen from the fact that after death every man comes among his own, with whom as to good, or, what is the same, as to the affections, there is a mutual likeness. Moreover, natural affinities vanish after death, and are succeeded by spiritual affinities; for in the same heavenly society they know one another, and are associated, because they are in similar good. Of ten brothers in the world, five may be in hell, and five in heaven, and these five in different societies; and when they meet they do not know each other. Also all have a face according to their affections. It is therefore plain that every man is the neighbor according to the quality of his good. (N. 76.)

Disinterestedness, or the motive of charity, has not yet come, if "neighbors" are "told off," counting from oneself. It is not a man's disposition to oneself by which one goes, but his disposition to the Lord. The man of charity acknowledges for neighbors not "those who love" him "most," but who love the Lord most; he "esteems every one as neighbor according to the quality of that person's love to the Lord and from the Lord" (n. 89). This is rising far out of self, indeed. It is no wonder, then, if in a world of "fair exchange," of "good turn deserves good turn," of compromise and barter, "it is not known at this day what charity is" (Arcana, nn. 2417, 3398, 4736, 6632).

There is a discrimination by person, then, which charity will not make. Yet it is expected to discriminate between the bad and the good. Within limits it can also discriminate between the good of one man and the good of another. These discriminations in the way charity behaves we shall consider another time. Whether in the distribution of benevolences or in the doing of the day's work, these discriminations offer no little difficulty. The Red Cross goes to the relief of flood sufferers with no distinction between good and bad, even as the flood made none. Merchants will have to do their best in charity's interest in the provisions they sell customers, wholly without reference to good or bad status, unless it is economic standing; the doctor will do his utmost against a disease in an evil-living patient.

But after it is clear that the objective on which charity sets its heart is some order of well-being, and that it pursues this without personal consideration, it is clear, too, that there is well-being on many levels of life, and on smaller and larger scales. Of the ranking of goods from bodily up through mental and æsthetic to moral and spiritual, the teachings say little if anything *in this connection*. Rather surprisingly they begin to talk persons, oneself as neighbor, the other man as neighbor, groups of men as neighbors, larger communities, such a society as the Church, one's country, and the Lord's kingdom, as neighbors. Yet this seeming change is not surprising; when is any good ever disembodied or abstract? All our "goods" are in human life or in some relation to it.

The teaching is not averse to speaking the proverbial language that every one is his own first neighbor. For self-giving there must be self-equipment. One must put himself in position, in physical soundness and vigor, in mental furnishing and social training, in technical equipment, to be of some service. He must be good for something to achieve any good. Three paragraphs in "The New Jerusalem and Its Heavenly Doctrine" (nn. 97, 98, 99) grant this fully, and indeed insist on it. So "True Christian Religion," n. 394e, links charity with the three universal loves,—love of self, love of the world, and

love of heaven. Charity in this fashion does start at home. But the teaching is careful to make plain it is not *charity* starting, unless in looking to himself the man is already looking to others, unless in looking in he is already looking out. It is not as though here, in your personal fortunes, there were an area in which you could be self-seeking and acquisitive, and then out around that area, if you can put foot beyond your necessities, you began to practise a serviceable spirit. The spirit to serve will not be out yonder, unless it is in the man to begin with. Sections and interests cannot be allocated to acquisitiveness and to charity severally. Swedenborg credits the human spirit with ability to seek power and to covet worldly honor (n. 6938) and to amass even more than a competence, all in the genuine determination to achieve a good. Self-equipment goes as far as that. But the self-equipment, aggressive, enterprising, alert, is self-giving getting ready. One is not one's own *first* neighbor:

> Every one is neighbor to himself, not in the first, but in the last place. In a prior place are others who are in good; in a still prior place is a society of many; in a place still prior is our country; in a place still prior is the church; in a place still prior is the Lord's kingdom; and above all men and all things is the Lord. (Arcana, n. 6933.)

Another human being, man, woman or child, free or slave, racially akin or not, may be the most immediate neighbor one has. But absolutely no one is neighbor in the same way as another (New Jerusalem and Its Heavenly Doctrine, n. 86). The good of which he is capable differentiates him from all others. Very broadly we can make out distinctions of the kind in those we know; one man's possible service and influence and manner of personal worth lie here, another's there. Charity grows insights in these things, and manages some distinctions. Yet these distinctions soon pass out of the range of human insight, and are known to the Lord only; and the hope is that, acting our best in the light we have, under Providence, our neighbor's serviceability is promoted. Swedenborg calls attention to the distinction which ancient men of charity made, who

looking on humanity saw those in their inner lives blind, or lame, or hungry, etc. But then charity would seem to have turned to the supplying of a need, rather than to the promotion of a positive good. In these matters, however, of charity to the individual neighbor, the teaching occupies a field which Christian teaching has traditionally occupied.

It is a distinguishing characteristic of the teaching of the New Church about the neighbor, that it was explicit and full on the subject of our larger neighbors as early as the middle of the eighteenth century. As all other civilized activities, commercial, governmental, inventive, came to be thrown on a large scale, and conducted by groups and corporations, naturally the need of religion on a similar scale became apparent. The suggestion came latterly out of the development of civilization. But well before all this the teaching of the New Church spoke out about collective neighbors to whom religious obligation extends. There are communities, and larger societies, nations, and the body of mankind's spiritual interests, which are all larger forms of the good on which charity is intent. The good of a whole family always commanded loyal members,—of that the teaching says little if anything; the good of one's country was always conceived as paramount to that of any individual or group of individuals. But where this was feeling, the teaching of the New Church makes it explicit teaching. There are these increasingly more significant achievements of the good,—by groups, by a state, in the common spiritual interest of mankind, in the will of God. The conscience is stepped up, and let out, over this ladder of heightening obligations.

There is an especially effective illustration, in the case of the state as a larger neighbor, of how the good one can promote will run the gamut from the lowest economic and material well-being to the highest spiritual provision for it:

> The goods of use which individuals perform, from which the general good exists, are ministries, functions, offices, and various employments. By ministries are meant priestly offices and the duties pertaining to them; by functions, various offices of a civil nature; by employments are meant such vocations as those of artificers, which are numerous;

and by offices, various pursuits, businesses, and services. Of these four the commonwealth or society consists. (Charity, n. 134.)

They who are in ministerial offices provide that the Divine shall be there; the various civil functionaries, that there shall be justice there, and also morality, as well as industry, knowledge, and uprightness; the various workmen, that there shall be the necessaries of life; and merchants, that there shall be the things necessary for the various occupations; soldiers, that there shall be protection; and these last especially, and also agriculturists, that there shall be a sufficiency of wealth. (*Ibid.*, n. 135.)

Every one may know that the general good is according to the goods, the industries and pursuits, of every kind. (*Ibid.*, n. 136.)

One is tempted at this point to leave the digest of the teaching as it stands, to ponder some of its implications and possible extensions. In the scale of neighbors, it is not plain in any statement of it what respectively is meant by the church which is put over the country, and what by the kingdom of the Lord which is higher still. Certainly one's own church, less than the total of Christianity, and not identical with the Christian cause, operating as it does, too, under the laws of the land, cannot be the neighbor higher than the country. We would without question deny such standing to any denomination or to the Roman Catholic Church. But up to the Christian cause we hope to catch the country itself, and in the large sense the Christian Church is higher neighbor to us than our land. Then, too, the teaching of the New Church is not unmindful of the due relation of even the Christian cause to the well-being of men's spirits everywhere, and to its contribution to, not identity with, the world's salvation. These are broad and modern outlooks. Possible conflicts, as between the Christian conscience and the country's law or his own patriotism, Swedenborg does not go into, unless in such a saying as "Charity," n. 86.

But there is an implication in the teaching of the larger neighbor which is left wholly tacit by the Revelator. If there are these larger neighbors, and these larger realizations of human values and goods, then there is not only an obligation running from the individual to them. They are also interrelated among themselves. Larger neighbor is neighbor to larger neighbor. Though here the teaching is silent, the whole

thrust of the modern Social Gospel, as it is called, is present in this teaching which was given to the world before the trends of the day began actively to call for it. Religious thinking will have to embark on wide seas, as international thought has had to do, and commercial undertaking. These great themes have already been closed with, of course, in many thoughtful and deeply earnest Christian quarters. The teachings, if we will allow them their significance and the growth of meaning of which they are capable, will yet afford the assurance of a steady light on these adventurous roads of Christianity's applications to the larger problems and group-forms of present-day civilization. Yet if, for instance, larger neighbor is to love larger neighbor *as itself,* this light which is revelation's in the pages of the Theological Works, is not untempered by the mind of the day in certain passages of "Charity," for instance, nn. 85, 86.

It is a duty to benefit one's country, which is done by promoting its use; because one thus promotes the good of all. It is not so much a duty to other kingdoms, outside of one's country, because one kingdom does not will another's good, but wills to destroy it as to its wealth and its power, and thus, also, as to its means of defence. To love another kingdom more, therefore, by doing more to promote its use, makes against the good of the kingdom in which one dwells. For this reason one's own country is to be loved in a higher degree. (N. 85.)

For example: if I had been born in Venice or in Rome, and were a Reformed Christian, am I to love my country, or the country where I was born, because of its spiritual good? I cannot. Nor with respect to its moral and civil good, so far as this depends for existence upon its spiritual good. But so far as it does not depend upon this I can, even if that country hates me. Thus, I must not in hatred regard it as an enemy, nor as an adversary, but must still love it; doing it no injury, but consulting its good, so far as it is good for it, not consulting it in such a way that I confirm it in its falsity and evil. (N. 86.)

William F. Wunsch.

CURRENT LITERATURE

THE PRESENT STATUS OF IDEALISM.*

As Dr. Brightman points out in Chapter Six of his latest book, "The Philosophy of Ideals" (the third of his works to receive more or less extended exposition and comment in the pages of the REVIEW), there are really four kinds of philosophic idealism: the Platonic, or belief in the objectivity of value; the Berkeleian, or belief that "reality is throughout of the nature of consciousness"; the Hegelian (ordinarily known as *absolute idealism*), or belief that "the absolute totality of all experience" is "the one and only value in the true sense"; and the Lotzean (*personal idealism*), or belief that ultimate reality is found in personality, human and Divine. In this work he defends idealism-in-general, so far as there is a point of view common to particular idealisms and idealists; but his particular "school" continues to be the personal idealism which Dean Knudson (in his "Philosophy of Personalism") finds prefigured and anticipated in most of the great philosophers of history, but which assumed its more current form in Lotze and Bowne.

The first three chapters, which seem to the reviewer most closely reasoned and most substantial, were first delivered as the John M. Flowers Lectures at Duke University in November, 1927. Their subjects are: Mind; Nature; and Ideals. Taken consecutively they furnish us with our best statement of the position held by this distinguished contemporary philosopher.

Chapter I may be regarded as an attack upon—or at any rate a vigorous (and it seems to the reviewer a pertinent) criticism of—behaviorism with its denial of consciousness. Dr. Brightman holds that laboratory psychology, with its attempt at ap-

**A Philosophy of Ideals.* By EDGAR SHEFFIELD BRIGHTMAN. New York: Henry Holt and Co. 1928. 243 pp., 8vo. $2.00.

proximation to the objectivity of physics and chemistry, is not the whole, nor indeed the most important part of psychology. "Mind is mind; and the student of mind should take mind as he finds it. If so taking it he has to depart from the methods of other sciences, he need not be disturbed." The student of mind cannot avoid the practise of introspection or analysis of his own mind in order to interpret the findings of the laboratory. All observation implies and necessitates an observer. Even the "objective" results of science must be interpreted by a "subject." Accordingly Dr. Brightman distinguishes between mind or consciousness, which is *immediate,* and physical objects, which we know through inference. The mind he calls a *datum* as it is "given" in the elementary form of "unanalyzed consciousness prior to the work of analysis and the reference of thoughts to objects and causes." But mere consciousness, pure awareness, is not the sum total of consciousness; and a complementary conception is introduced at this point,—that of the "whole mind." "Present consciousness" is augmented by the mind's resources in the shape of principles, purpose, and especially the time-transcending and time-binding memory. "When memory functions, it is a bridge which leads from the present datum to the whole mind. . . . But many linkages of memory from the present datum connect it with past data, which, in turn, were connected with previous data. My whole self, then, includes my past. . . . It also includes that future which purpose and desire in part anticipate and control" (p. 20).

Chapter II is mainly taken up with developing the distinction between the positivistic and the metaphysical views of the physical sciences. Does science reveal to us the true nature of reality (in which case it is its own ontology); or is it limited to "appearances" (purely empirical or "positive")? When science asserts its claim to be a metaphysics, it comes into conflict with theology and idealistic philosophy; but if it is content to be regarded as *positive* or *empirical* or *phenomenal,* it is quite compatible with any world-view which undertakes to give an account of the reality which underlies the appearances. Dr. Brightman remarks "that science is a true account of certain

aspects of experienced facts, no one doubts. But that it tells, or aims to tell, the whole truth about experience as a whole, may be questioned." The "whole truth" necessitates the truth of consciousness. Science cannot afford her "vicious contrast" of laboratory objectivity and metaphysical subjectivity: "Science, however 'objective' it may be, is produced by human minds, and is no more or less trustworthy than the minds which produce it" (p. 56). The effect of this chapter is to substitute for the dualism of "mind" and "nature" the idealistic epistemology which urges that "nature" is a construction of "mind."

Are "ideals" the product of individual minds, or are they a part of the structure of reality ("nature")? This is the problem of Chapter III. Philosophers like Santayana, Bertrand Russell (especially in "A Free Man's Worship" and "What I Believe"), and John Dewey, are "idealists" in the popular sense of the word,—lovers, that is, of the good, the true, and the beautiful; but they deny that the good, the true, and beautiful are ultimately constitutive of reality. They are "humanists"; and, as Dr. Brightman observes in Chapter V, "This humanism is the chief intellectual foe of idealism at the present time" (p. 158). Dr. Brightman's criticism of the position is, that effect must be included in cause: it is difficult to see how an unconscious and spiritually sterile nature can beget children so sensitive to æsthetic, rational, and spiritual values. The Absolute must surely be interpreted in terms of all it contains; and consciousness and its values are part of its contents. "That ideals exist at all—that they grow again and again even when trampled on—shows that nature at least tolerates them. Nay more, they spring from the same soil as do our bodies and all living creatures. Hence the universe is not understood until ideals are understood" (p. 94).

The topics and attitudes of the remaining chapters can only be indicated. Chapter IV considers the various possible sources of authority in ideals,—scholarship, tradition, desire, wealth, law, and science; and it settles upon reason as the final arbiter of values. Chapter V, on Mere Idealism, interestingly displays the presence of unsuspected idealistic elements in the teachings

of men who thought themselves opposed to idealism, especially Nietzsche (pp. 150-4, a very useful study) and Santayana (pp. 154-6). Chapter VI is a valuable historical study of contemporary (1910 to the present) idealism, its chief figures and chief issues, with a relatively extended discussion of the conflict between idealism and the "new realism." And finally Chapter VII outlines the "Tasks Confronting Contemporary Idealism," which appear to include every important philosophical issue,—metaphysical problems in the nature of the case never arriving at any definite solution.

Professor Brightman exhibits in this, as in his other works, a thorough grasp of the bibliography of his subjects, a style at once precise and vigorous, a commendable familiarity with literature and life, a felicitous combination of historical knowledge and background with an informed contemporaneity. The Brightman intellection supplies Huxley's desiderated "clear, cold logic engine"; but the Brightman heart and the Brightman spirit are never missing in the "synoptic" grasp so dear to the Brightman system.

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"CHRIST AND SOCIETY."*

Dean Inge calls the Rt. Rev. Charles Gore the strongest man in the English Church. However that may be, certain it is that in his "Christ and Society" we have the problems of society fairly stated, together with many practical solutions. The book is the outcome of six lectures delivered at St. Botolph's Church, Bishopsgate, in the City of London in 1927 under the auspices of the Halley Stewart Trust. The lectures are entitled: 1. Preliminary Considerations; 2. The Teaching of Jesus; 3. The Early Church; 4. The Medieval Church; 5. The Renaissance, The Reformation and the Industrial Revolution; 6. Practical Measures.

**Christ and Society.* BY BP. CHARLES GORE. New York: Charles Scribner's Sons. $2.00.

The four main propositions that are discussed are: that society as it is at present demands a thorough reformation; that this may be brought about not through external legislation but by inner repentance; that this reformation will be brought about through prophetic leaders of true vision who have the courage of faith and the power to act until their vision and faith come to prevail in the general mind and will; and lastly that Jesus Christ is the Savior and Redeemer of society.

The doctrine of eschatology is found in the second chapter. Dr. Gore believes that the Kingdom is to be realized in stages; that the destruction of apostate Jerusalem was part of the judgment; and that the terms, the darkened sun and moon, falling stars and rending heaven, are figures of the imagination, and not literal descriptions of what will occur. In this he agrees with Swedenborg, who says these terms are descriptive of mental and spiritual conditions. Dr. Gore denies that Christ intended to teach the immediate end of the world; however, the disciples did expect the end within their own generation. "But at the same time they proceeded to build the Church as for the future." He asserts that Christ refused to give any information as to the time of the end because He Himself did not know it,—"Neither the Son."

He declares that there were certain teachings that lay on the surface of Christ's teaching, such as kindness, self-sacrifice, unlimited meekness under injury, pity that moves to action, and respect for women. But there were also underlying principles: such as that Jesus refused to take men into His community as He found them, but that it was necessary for each man to acquire or re-acquire the status by surrender to God; that in spite of renunciation of all worldly values Jesus was not an ascetic, nor did He demand asceticism in His followers; and that this New Israel was to go out into the world, "poor and defenceless, but triumphant and joyful."

In the lecture on "The Renaissance," Dr. Gore criticizes industry because the worker does not feel a sense of security in employment, and does not have a confident expectation of a return for work done. He criticizes education because it is

wasteful and ends too soon; he criticizes law because it has failed to secure property rights for the community in general, but has favored individuals. He deplores the concentration of capital in a few hands.

The reader is struck with the frank admission of the faults of society; the strong insistence that a peaceful reform is necessary; together with the practical measures suggested to bring it about. His solution to mould public opinion by means of prophetic leaders is a challenge to every minister and educator. He urges them to have "the courage of faith," and to act and to suffer in the cause of human emancipation until these ideals have permeated society.

He urges the establishment of COPEC,—the Christian Order in Politics, Economics and Citizenship. This can be brought about by the spiritual prophets of insight reorganizing the Christian social forces without regard to denominations or political parties.

In his conclusion and appeal Dr. Gore reminds us of our own Emerson, who said, "All history resolves itself very easily into the biography of a few stout and earnest persons."

"Christ and Society" is well worth reading for its clear statement of the problems of society and of the need of reform; for its clarion call for leadership; and for the proposal of practical remedies.

JEDEDIAH EDGERTON.

"A PILGRIMAGE TO PALESTINE."*

In his "Pilgrimage to Palestine" Dr. Fosdick has wrought such a blending of Bible history and geography with the fascinating descriptions of his own observations as to make the volume one of the most valuable handbooks for Bible students that we have seen. Four months spent in Palestine, Egypt, and Syria enabled him to write a work which makes the land live

**A Pilgrimage to Palestine.* By HARRY EMERSON FOSDICK. New York: Macmillan Company. 1927. 332 pp., 8vo. $2.50.

with its story, in such a degree as would not be possible even to the most learned and skilled from any hurried visit. Not travel narrative, and not geographical districting, "but history provides the strand on which the narrative is threaded," the author announces in his preface. It is a book of almost three hundred pages, to which are appended an index of scriptural references (nearly five hundred), an index of subjects and proper names, and a selected bibliography for the traveler. Thus it is admirably suited to use as a textbook and reference work in connection with study of any portion of the Word.

There are many places where the New-Churchman sees what a great flood of light could have been brought out of a situation all developed for it in the author's skilful bringing together of fact and place, had he only been aware of the presence of "the spiritual sense." But it is for others rather than for himself that the New-Churchman wishes this. As for himself, he will find this work rich in pictures of natural settings which underlie the *spiritual message* of many Scripture portions, and which are so obviously and amazingly the foundations of the very *spiritual sense which has been revealed,* that he will be more than delighted with the new spiritual visions opening out to him from this vivid combining of record and region. If one should take in one hand this book by Dr. Fosdick, and in the other hand the late Dr. T. F. Wright's condensed illuminator of Bible geography, "Notes for New-Church Students on the Early History of Religion," he would have the finest of tools for working out the spiritual lessons lying beneath the letter where place and fact appear together.

The titles of the twelve chapters of Dr. Fosdick's book may well be mentioned here as suggestive of a summary of its contents. They are: The Lie of the Land; The Background of History; The Impressiveness of Sinai; The Hebrew Invasion; The City of David; From Gilgal to Galilee; Journeys to the Prophets' Homes; With the Master in Nazareth; The Galilean Ministry; Going Up to Be Crucified; Christ and Christianity in Palestine; Palestine Tomorrow.

Here he supplies a splendid antidote for that "disillusion-

ment" and wrecking of faith which we often hear of as coming to "sight-seers of the Holy Land" who go there unequipped with Bible knowledge, and are whisked through at such speed as to leave more of a sense of barrenness and squalor than anything of idealization which they had thought to find confirmatory of a land of "holiness." He provides the steadying touch which breaks the shock of present-day disappointments there, and shows how thoroughly still the Land fits the Book.

The style of the book is vivid, as would be expected. The following selection (from pages 12-15) will furnish a sample:

> The littleness of the land, accentuated by its brokenness and wide visibility, adds light and interest to many a narrative in the Bible. . .
>
> A further impression sure to be made upon one who sees Palestine is its extraordinary diversity. Little as it is, there are as many kinds of climate and landscape there as one could expect to find in a whole continent. That one may swelter in the torrid heat of the Dead Sea while he looks at snow-crowned Hermon is typical. If a traveler starts at Beersheba and moves north along the spinal ridge of Palestine, he will begin on the border of a fiery desert, on portions of which rain never falls, and he will end among the pines and snows of Anti-Lebanon. On that short route—a possible day's trip in an automobile—he will have climbed from a parched wilderness to the cool ridge on which Jerusalem stands, where rains fall in the spring and snows sometimes lie thick in winter. From that temperate height he will have looked on one side into the blazing, barren gorge of the Dead Sea and on the other into the wheat fields of the moderate Shephalah and the citron groves and palm trees of the hot Philistine plain. As he moves north he will leave the grim rocks of the Judean ridge for the more open and gracious country of Ephraim, with its green valleys, its fig trees and olive groves, and, crossing the plain of Esdraelon, will climb the central ridge again to pass through Galilee, with its oaks and sycamores, to the northern mountains, with their pines and cedars. Whatever else may be true of Palestine, it is never monotonous. In no other country in the world can you pass from thirteen hundred feet below sea-level to nine thousand feet above.
>
> All this brokenness and diversity of the land is constantly reflected in the Bible, but I never felt it until I went there. . . The central ridge is all cut up by valleys, slashed into on every side by wadies dry in summer but torrential when it rains. This separation of Palestine into innumerable small pockets helps to explain the tribal nature of its old inhabitants. . . The tribes of Israel also were sundered from

each other by these abrupt, sharp boundaries, so that it took at least two centuries after their arrival to make one nation of them, and then its unity lasted at the utmost eighty-five years.

Not only do we see the Land itself and its particular places thus vividly, but while beholding a place all the Bible-recorded events of its history (and sometimes others of historic moment) are made to pass before us.

EVERETT K. BRAY.

"CAN WE THEN BELIEVE?"*

The main part of Bishop Gore's volume entitled "Can We Then Believe?" consists of lectures recently delivered at St. Paul's, London, summing up and supplementing, in the light of criticisms, his previous work on "The Reconstruction of Belief," which appeared originally in three volumes entitled respectively "Belief in God," "Belief in Christ," and "The Holy Spirit and the Church," and was subsequently issued also in one composite volume. These earlier volumes attempted to give an ordered and reasoned statement of Dr. Gore's faith as a Christian, as far as might be without assumptions or reference to ecclesiastical authority, and written especially for the ordinary educated man rather than for the professed scholar.

In the preface of the present volume, Dr. Gore says:

> I do from my heart desire to press upon serious and conscientious men generally that they must not allow the Christian religion to lose its power upon themselves or upon others because in their surroundings they find it to be fashionable to decry its evidences and even to treat it, in its concrete form, with intellectual contempt. Its grounds in history and experience are very strong; and it is the bounden duty of every man of education to refuse to be deluded by the weight of a fashionable opinion, when he has the chance of some real measure of actual knowledge. He is bound to judge for himself and to make up his own mind.

We may well believe that Dr. Gore's years of service at

**Can We Then Believe?* By Dr. CHARLES GORE. New York: Charles Scribner's Sons, 1926. 231 pp., 12mo. $2.00.*

Oxford must have eminently fitted him for this work. Here he was brought into contact every year with new groups of young men who were delving in all the new knowledge of the time, and finding it either difficult or impossible to reconcile this new knowledge with the old religious faith. His efforts to help these young students must certainly have made clearer to him the grounds of his own faith.

Those who have been helped by his "Reconstruction of Belief" towards a rational comprehension of the foundations of religious faith, will turn to this new summary with great interest and satisfaction, and will find it a worthy capstone to the previous work. To those who have not read that ampler presentation, and feel that they cannot give the time to such extended study, this new and brief book will also have a strong appeal. We sometimes do not realize that none of Swedenborg's theological works attempt, in a modern philosophic way, to show the existence of a God. God's existence is rather assumed, and taken as the premise for all Swedenborg's theology. There is no work of Swedenborg's that you could give to an educated person who doubts or denies that there is a God, that would have any appeal for such a person. This book of Dr. Gore's, or his longer one on "Belief in God," exactly fills that want. Though completely saturated with modern science and philosophy, Dr. Gore is yet a firm believer not only in the existence of a personal God who came among men revealing God's fatherhood in personal loving-kindness and uttermost self-sacrifice, but also in a direct revelation of that God in our Bible. He shows how his mind harmonizes the two kinds of knowledge, and how modern historical criticism when rightly appraised does not take away the historical basis of the Christian faith. He insists that the Biblical revelation concerns simply the moral and spiritual education of mankind, and that it leaves the investigation of the processes of physical nature to the unassisted faculties of man. In this connection he holds that the first chapters of Genesis are symbolical.

A New-Churchman can read with great profit and interest this lucid exposition of the rationale of belief by a high-church

bishop of the Anglican Church. It is only when, at the end of the volume, Dr. Gore attempts to show that Christ established a sacramental and catholic church with power to remit or retain sins, or when he suggests that the doctrine of a trinity of persons explains how God could live and love before the creation,—because (according to this theory) He then had objects of knowledge and love in the Son and the Holy Spirit,—that we demur. This last idea—treated at length in his earlier volumes but barely alluded to in this—seems strange to one brought up in the New Church. Nevertheless we do not know of a better small volume to put in the hands of the ordinary educated man who has had rational difficulties in believing in the fundamentals of religion. And who of us has not at times been troubled by doubts on these vital matters?

WILLIAM W. CUTLER.

"THE GOSPEL BEFORE THE GOSPELS."*

The student of literary criticism in the Synoptic Gospels who wants a survey and an estimate not only of results but of what is being attempted at the moment in this field will be grateful for the book under review. Dr. Easton is Professor in the New Testament in the General Theological Seminary, New York City. His Commentary on *Luke* was reviewed in these pages not long ago (vol. xxxiv, p. 109). It has taken high rank. In the present handbook Dr. Easton gives us our first English discussion of what is known as form-criticism. As we all know, the Gospels followed upon a period of oral tradition. The oral tradition had itself seen growth. It also very naturally fell into certain distinguishable forms, variously named by the students of form-criticism. In the Gospels that tradition is more especially represented in the paragraphs which the Evangelists compiled in different ways. The early Christian community, therefore, preserving the tradition, and at the same time employing it for missions, or for initiation into member-

**The Gospel before the Gospels.* By BURTON SCOTT EASTON, D.D. New York: Charles Scribner's Sons. 1928. 170pp., 12mo. $1.75.

ship, for explanation of customs or in formulation of its beliefs, gave the tradition its forms, and thus entered, in the rôle of part-author, into the composition of the Gospels. Form-criticism attempts the detection of the community's work, and hence, too, of the actual teaching of the Lord deep in the tradition. Dr. Easton recounts the studies of the men engaged in form-criticism, weighs the profit and defines the severe limits in such work. His chapters after the first are entitled "Form-Criticism," "The Limits of Form-Criticism," "The Synoptic Perspective," "Sayings and Cures," "Legends and Myths." (Popular meanings must not be read into the two last terms.) Over and above the keen estimate of form-criticism in general, the chapter on "The Synoptic Perspective" seemed to the reviewer especially worth while, and a positive contribution on Dr. Easton's part. The first chapter of the book, "The Twentieth Century," is an informing recital of the course of New Testament Criticism in the last twenty-five years—a rapid and interesting survey. Indeed this historical retrospect runs into the second chapter, to include the recent appearance of form-criticism, and really occupies the book's first sixty pages. There is a bibliographical index of six pages, all of twentieth century books in the field of literary criticism—an astonishing output and activity in the little more than a quarter of a century.

WM. F. WUNSCH.

HUMAN NATURE.

Alfred Adler's recent work, "Understanding Human Nature,"* is significant for students of thought in our time, because of the progress indicated beyond the teaching of Freud and his school. The child's love-life is now said to be directed toward others, not toward his own body, or his sexual nature. Adler's central proposition is, that there is a behavior pattern, seldom changed from childhood to maturity, according to which

**Understanding Human Nature.* By ALFRED ADLER; English translation by W. B. Wolfe. New York: Greenberg, Publisher, Inc. 1927. 286pp., 8vo. $3.50.

the individual is striving to realize his ends. Possessing a certain "style of life," the individual persistently endeavors to fit all things in his experience into this mode or pattern, in accordance with which he turns and twists, even distorts, his experiences until they fit, as into a mosaic. Thus our psychic life is "a complex of aggressive and security-finding activities whose final purpose is to guarantee the continued existence on earth of the human organism" (p. 18). Heredity plays a relatively unimportant part in the process. The clue is found, instead, in the degree to which the social feeling has been developed, and in the fact that the psychical life of man is "determined by his goal." The latter, in turn, is determined by those influences and impressions which the environment gives to the child. The basis of educability lies in "the striving of the child to compensate for his weaknesses." Hence we will naturally look to the child's response-attitude. This will give us an insight into his soul. But the behavior pattern resides on the whole in the unconscious. A vain woman, for example, is apt to be unconscious of her vanity. Yet Adler finds that some individuals know much more concerning their motives than others. To them especially he offers a clue, namely, in the fact that two tendencies are at work within us: the social feeling on the one hand and the individual striving for power and domination on the other, influences which affect every human activity and color the attitude of every individual "striving for security." This character involves a "psychic attitude," in accordance with which we evaluate and weigh occurrences. Traits of character are external manifestations of the style of life or behavior pattern. The development of the soul is entirely conditioned by social influences. This development does not mean that we are able to change our natures. Indeed, life is not adapted to changing a human being, although it sometimes appears to do so. This is of course determinism. But the emphasis put by Adler on what we may call by re-interpretation the prevailing love, central to the behavior pattern, is in the direction of a larger-minded recognition of the affections, the social feelings, through which we are said to pass judgments of value on daily life.

HORATIO W. DRESSER.

A NEW ONE-VOLUME BIBLE COMMENTARY.*

It was a signal service to the Bible lover and student when Dr. Dummelow issued (1909) a one-volume Bible commentary. The student and even the reader wants a commentary at hand on any book of the Bible with which he means to do much; but the sets of many volumes are out of the question except, for the most part, in professional libraries. Later (1919) Dr. Peake also did an excellent one-volume commentary. This made bold to include more results of modern Bible study than the Dummelow Commentary. Each had excellent and comprehensive introductions on general Bible questions. To each the commentary on any Bible book was contributed by a scholar competent in that book especially. Either volume is sure to give first-class service, and one or the other should be at hand.

The one-volume commentary now under review seems to be one man's gathering from many sources. It is more restricted in what it attempts than Dummelow and Peake. It is a much smaller book. It costs about as much. There is no introduction on general matters of Bible knowledge. Each book of the Bible, however, is introduced with a kind of résumé. These vary in pointedness, and in the accuracy with which they reproduce a Bible book's main contents. The introduction to *Joel,* for example, seems to us inadequate—there is no word of the outstanding thought of the prophecy, namely, the certainty and general manner of the Divine judgment in the affairs of nations. In the verse by verse commentary a *very* occasional comment is not wholly reliable. Is it not clear now that Shechem is not Sychar (*Genesis* xii. 6)? All information, however, is assembled at the verses concerned; comment is sufficient for general purposes; and the volume, equipped with some useful full-page pictures and with a number of maps, will serve well the Bible school teacher and the child and the young person studying in the home.

WM. F. WUNSCH.

**The International Bible Commentary.* EDITED BY REV. C. H. IRWIN, D.D., General Editor, Religious Tract Society, with a Foreword on the Study of the Bible by Rev. S. Parkes Cadman, D.D., L.H.D., LITT.D. Philadelphia: John C. Winston Co. 1928. 575pp., 8vo. $2.50.

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The original sum is intact, and the income only is used. This is, of course, entirely inadequate to help all the uses which come before the Rotch Trustees for contributions, including many for which other New-Church funds are not available because of their limitations. It is estimated that since the death of Mrs. Rotch, the trustees have spent over $65,000.00 in various church uses.

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